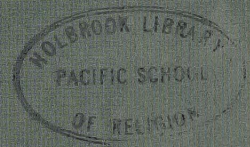
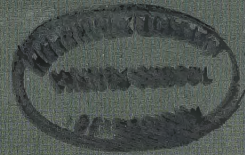
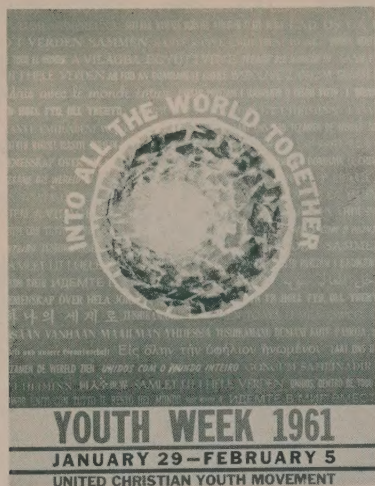


INTERNATIONAL
Journal
OF RELIGIOUS EDUCATION

FEATURE SECTION
WHITE HOUSE CONFERENCE
ON CHILDREN AND YOUTH



September 1960



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January 29 - February 5

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Unless otherwise indicated, Scripture is from the Revised Standard Version.

The year ahead in Christian education

☪ CHURCHES have seldom opened their fall programs in the face of more unrest, confusion, and world turbulence than are tearing the world apart this year. Christian education has been growing stronger through the years, but its responsibilities this fall are staggering. We cannot be ready for the year we are entering without serious examination of those responsibilities, and without appraisal of the resources for meeting them.

The White House Conference on Children and Youth, held in March, is interpreted in the feature section of this issue of the *Journal*. It brought together leaders from around the world to study social, economic, and religious conditions affecting children and youth. The recommendations growing out of the Conference are now available in printed form. But how do we make it possible for children and youth to "realize their full potential for a creative life in freedom and dignity" in a world as turbulent and threatening as the one we know today? We cannot blind ourselves to the strife, hatred, and disruption. But in the midst of them churches must find more effective ways to help people—more people—be open to the Christian gospel.

☪ One of the areas in which churches must be more active is in work for peace. The General Board of the National Council of Churches, at its June meeting, adopted a policy statement called "Toward a Family of Nations Under God." It includes six proposals for action. It is available in pamphlet form at 10¢ per copy, \$7.50 per hundred, from the Office of Publication and Distribution, National Council of Churches, 475 Riverside Drive, New York 27, New York. The fifteenth anniversary of the formation of the United Nations is October 24, and World Order Sunday is October 23. The October issue of the *Journal* will carry an article by Kenneth Maxwell about the continuing thrust for peace sponsored by the denominations and the Department of International Affairs of the National Council of Churches.

Many churches and communities have taken part in the study and action for peace during the past year, and many more will join in the effort during the year ahead. Copies of the special issues of the *Journal* on *Christian Education and International Affairs* and on *Education for Mission* are still available for use in these efforts. With the turbulence and threat in the world we must remember that things we do can lead to peace as well as to conflict. Let this be a year of accent on the things that lead to peace.

☪ The White House Conference called on the churches to extend their efforts in behalf of the children, youth, and families of their communities. It ought not to be necessary for other agencies to challenge the church to greater effort. But the call has been given, and every church in every community should join with other churches and agencies to study the conditions affecting children and young people, then work with them in developing an effective ministry to all. The feature section of this issue suggests certain courses of action. But beyond these specific suggestions the churches and agencies in each community must make their own studies and take the action needed in that community.

Some new churches are establishing remarkable records in reaching people of their communities. Their imaginative and dedicated outreach is thrilling to behold, and the response of people—many of whom have not been in a church for years—is often surprising. The enthusiasm and sense of commitment in many of the new churches sets a pace older churches could well study and try to match.

☪ One of the primary needs of the churches as they redouble their efforts in education, evangelism, and the thrust for peace, is for better trained and more alert teachers and leaders. The *Journal* is trying to make a helpful contribution to meeting this need. The October issue will include a feature section on *New Books for Church and Home*. One article is on "How to Use Books in Christian Education." Another is on "Books for Christian Educators." These will be of great help to churches in keeping their libraries up-to-date and used effectively. Another is on "Adventures for the Family Through Books."

The November number of the *Journal* will be a special issue on *Teacher and Administrator Work Together*. It will help boards of Christian education, superintendents, pastors, and teachers face together the work of building a more effective Christian education program. The issue will be a companion to *Design for Teaching*, which is still in great demand.

Other highlights of the year will be a special issue in February on *Drama in Christian Education*, and one in May on *Families in Church and Home*. There will be many other features, such as a series of articles on what Christianity has to say to young people, and a section in the March issue on summer-time activities.

Virgil E. Foster



The way of the godly

by Faze LARUDEE*

Pastor, First United Presbyterian Church,
South Lyon, Michigan

"For the Lord knows the way of the righteous, but the way of the wicked will perish."—Psalm 1:6.

IF WE WERE to follow the words of the first psalm literally, every one of us would have to abandon his family, his job, and all his social contacts and resort to seclusion for the rest of his life. For how else could we avoid walking in the counsel of the wicked, standing in the way of sinners, and sitting in the seat of scoffers? How else could we have time and privacy to meditate on God's law *day and night!*

Obviously, the psalmist neither enjoyed such an undisturbed environment nor cherished such a protected life for the blessed godly. Otherwise he would not speak of the godly man in terms of a tree that bears its fruit in season. Nor would he expect him to prosper in all his efforts.

The key to the understanding of this psalm is to be found in the words "the way" in the last verse. For the psalmist is endeavoring to answer two questions, namely (1) What is the way of the godly? (2) How can we walk in that way?

He uses the analogy of a tree to show us the way of the godly. As we follow this analogy closely, however, we discover that he is not referring to just any tree, but rather to a fruit tree, because he expects it to "yield its fruit in season." Furthermore, he is not talking about a wild fruit tree, but a tree which is carefully selected and skillfully "planted." Besides, he is not

thinking about a fruit tree planted just any place, but one that is "planted by streams of water."

Any reader of this psalm who has lived in the Near East and knows something about the horticulture of that land will have to place the psalmist's tree in a typical Near Eastern orchard. In fact, the Hebrew word translated "planted" is a word commonly used in horticulture for transplanting vines and fruit trees. The implication in employing this word is that under the favorable circumstances to which a skillful and sympathetic farmer subjects his trees, they hardly ever fail to yield their fruit in season.

Because water is very scarce in most parts of the Near East, a farmer digs a shallow ditch along each row of his fruit trees and, depending upon the season and the amount of water he can afford to purchase, he irrigates his trees occasionally and watches over them even at night. With his shovel on his shoulder and his lantern in his hand, he inspects every ditch, making sure that each tree is properly nourished. Furthermore, he wants to make sure that an evil neighbor does not divert the water to his field while the owner is asleep, for this practice is quite common. During the summer months the crime rate increases in certain parts of the Near East in proportion to the scarcity of water for irrigation. I have seen farmers rolling in blood as a result of defending water-rights for their orchards. I have known of cases in which a farmer even gave his life in defense of his trees.

All of this illustrates the fact that godly people, to use a common idiom, "do not grow on trees." They must be deliberately nourished and constantly watched so that they may *become* godly.

If, therefore, we want our children to become godly and not walk in the counsel of the wicked, or stand in the way of sinners, or sit in the seat of scoffers, we must deliberately subject them to such godly environments in the home that they may not fail to yield their fruit in season. Like a good Near Eastern horticulturist, we must plant our trees by streams of water; we must watch over them day and night and give them the proper spiritual nourishment, sometimes even at a high price.

Bishop Lightfoot reminds us that "the family religion is the true starting point, the surest foundation of the religion of cities and dioceses, of nations and empires. The church in the house of Philemon grows into the Church in Colossae; the church in the house of Nympha becomes the Church in Laodicea; the church in the house of Aquila and Priscilla loses itself in the Church of Ephesus and Rome." There are still churches in homes; in fact, I was baptized in 1938 and ordained as late as 1950 in a church which was meeting in a missionary home.

God in his infinite mercy has planted children in our homes. Will our homes serve as streams of water providing proper nourishment for their spiritual growth so that they may bear their fruit in season? Will our children become fickle, like chaff, blown by every breeze, or will they be like steadfast trees, standing erect against mighty winds? Will their amusement be in scoffing at all that is good and godly, or will their delight be in the law of the Lord?

The answer to these questions depends upon where our children are "planted," with what and how faithfully they are nourished, and how diligently they are led in the way of righteousness and godliness.

*Mr. Larudee was born in a Moslem family in Resht, Iran, and became a Christian there. This meditation reflects his knowledge of life in the Near East.



A JOURNAL FEATURE SECTION

children
in a
changing
world

IN THE LAST WEEK OF MARCH, this year, there was held in Washington, D. C. the sixth decennial White House Conference on Children and Youth. It was called the Golden Anniversary Conference, since the first was held fifty years ago. A report of this Conference appeared in the news section of the June issue of this magazine.

Among the nearly eight thousand persons attending the Conference were several hundred from staffs of the Protestant denominations and councils of churches. The extensive collection of "facts," which preceded the Conference, and the discussions which took place in Washington, were so significant that church leaders are eager for all local churches to take account of them in planning their future programs.

Those who attended from the National Council of Churches were called together by the *International Journal of Religious Education* to think through some of the implications of the recommendations and to plan this feature section of the *Journal*. The preparation of the articles below was assigned to three persons. The first article, giving some of the "facts" taken into account, was written by Dr. Rolfe Lanier Hunt, Director of the Department of Religion and Public Education. His facts and figures are drawn directly from the Reports of the Conference. The presentation of pertinent recommendations was drawn up by Miss Mary E. Venable, Director of the Department of Children's Work. Dr. William H. Genne, Director of the Department of Family Life, wrote the challenge to the churches.

This kind of world

EIGHT-YEAR-OLD Johnny and nine-year-old Charlie played together in a trailer camp in Texas. There came a day when Johnny's father hitched the car to the trailer and pulled out. Shortly after, Charlie's father started moving too, down the same highway. He was a faster driver, and soon his rig passed that of Johnny. Charlie leaned out the window and shouted to Johnny as they passed, "My house goes faster than your house!"

In 1957 there were 77,000 children of migratory farm workers who moved their places of residence. One million children between the ages of one and seventeen moved from one of the main geographical areas of the United States to another. Another two million children moved from one state to another in the same region. An additional two million children moved from one county to another in the same state. Twelve million children moved at least from one house to another. For nearly all of them the move meant changes in friends, schools, and other surroundings.

What does it do to a child to move from one place to another? What does it do to a child to move from one school to another? From one church to another? From a group of playmates in which he has a place to an unknown corner? For that matter, what does it do to an adult to move? How much of life is made out of familiar expectations and face-to-face meetings with acquaintances and companions?

**How does the church prepare members to move?
To "hitch on" in the new place?**

Changes in space are easy to see; other changes may attract less attention. One out of five children is affected by a space change in a given year; five out of five are likely to be affected by technological changes. Fifty years ago most Americans did not have telephones, automobiles, or even electricity. Forty years ago air travel

radio, and television were hardly known. Man-made satellites, jet-propelled transportation, and the atomic submarine are all products of the last decade. Our children will live in a world we today cannot imagine. It will be not only a different world, but probably a world that will change even faster than our own.

How will the church's program of education prepare people for change? How do the new inventions affect church members and their children? How do they change the church's program?

The power at man's disposal has changed from muscle to steam to gas-combustion to electricity to atomic energy. Electronic computing machines are extending man's mental power as the steam engine extended his physical power. The incredible possibilities of atomic energy for destruction place man in a position where he can no longer afford to make a mistake, for a mistake might end all our questions.

A man in his living room has news of the whole world, brought by improved systems of transportation and communication. Common men in all countries have more interest in other nations than ever before. Burmese farmers now discuss the affairs of Hollywood; men and women in the Tennessee mountains worry about what is happening in Tibet.

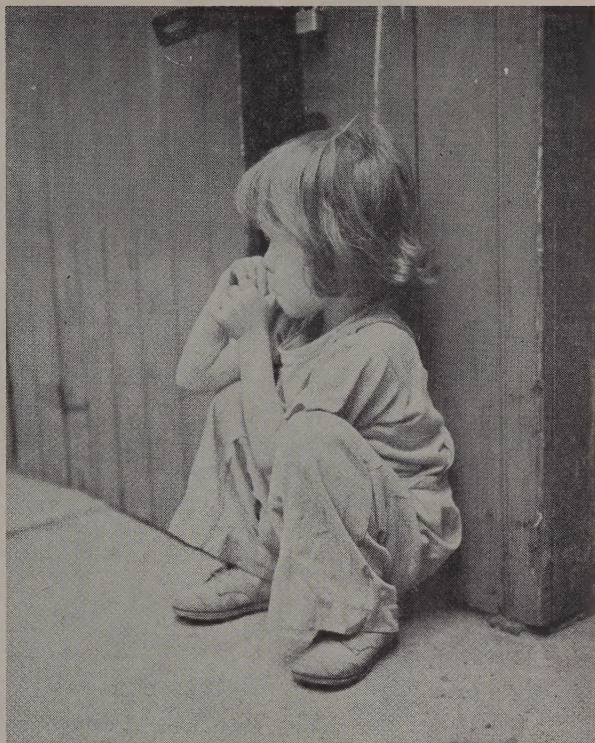
Men hearing about new ways look again at the old, familiar ways. The right no longer is obvious. The hold of tradition is weakened, and men are left uncertain and disturbed. Everywhere men ask, "What are the real values of life? How can we preserve the values we know in a world we cannot foresee?"

What are the values that endure? How can a man be helped to know eternal life?

From simple, spontaneous activities, the trend is toward formal organization. The casual vacant-lot baseball game has given way to little leagues; the old swimming hole has been replaced by the community pool; the consolidated school has swallowed up the little red schoolhouse. The nation is on wheels. Country and city are linked. The horizons of people are widened by holiday trips, vacation travel, moves following the job. Half the country's people are licensed to drive automobiles. The second-hand jalopy gives a teen-ager independence of movement and freedom from family supervision. It brings new hazards of reckless driving and unchaperoned dating. The automobile has made possible suburbia. New subdivisions segregate people according to economic and social status and develop caste ghettos.

Will the church's worship and education follow the crowd and travel to the seashore in a weekend ministry? How will the unity of Christians, rich or poor, be maintained?

The decision of the U. S. Supreme Court that segregation of races in public schools violated constitutional rights was a decision about children. Public concern and controversy, however, have centered on "states rights versus federal authority," the legality of interposition, the use of troops to control mob violence, injunctions, and contempt actions. Seldom is attention given to what



Every year millions of people change their residences. What does it do to a child to move from a group of friends in which he has a place to an unknown corner?

Children's Bureau Photograph—Esther Bubley



The horizons of people are widened by holiday trips, vacation travel, and moves following the job. Half the country's people are licensed to drive automobiles.

Luoma Photos

Schools vary greatly in quality, in both rural and urban areas. Churches are concerned that all children have ample opportunities for education.

Luoma Photos



Chief Justice Warren cited as the crux of the matter, the "hearts and minds" of children. Desegregation plans have been created by lawyers rather than by educators. They have been devised to meet the intricate needs of local politics; little thought has been given to the best ways of meeting the educational needs of the community's children.

Children belonging to minority groups have problems not known to the majority. The special burdens inflicted on racial and religious minorities are no longer seen as a part of the natural order of things; they carry the bitterness of injustice and inhumanity. Children of discriminators also are affected, because children cannot see injustice practiced without becoming distrustful of their fellow men. Children in rural areas are less likely to have good schools than children in cities.

How shall the churches help provide equal opportunity for every child? How shall your church help give a fair chance to the closest underprivileged child?

Once one could say with confidence that mother's place was in the home. Today the mothers of one out of five children under six, the mothers of one out of three children under eighteen, are in the labor force. To the community is given more responsibility for rearing the family.

What does this change say concerning the curriculum of Christian education? Scheduling educational efforts of churches? Recruiting and training of personnel for teaching?

Juvenile delinquency is in part a protest, subconscious and inarticulate, against the society which gives to the rising generation no role which absorbs its energies and focuses its aims. Shall youth enter earlier into the work force? Training in liberal studies may then be secured, even into the adult years, in the free time made available by the machine.

In the American society, youth are isolated by age

groups. Many youth subgroups form subcultures. Young people who find small chance for success in schools look elsewhere for their satisfactions. The threat of sudden death by nuclear fission in a push-button war leaves many youth with no sense of a tomorrow. The more imaginative and intelligent the youth, the more deadly the threat appears. Youth who rebel against prospects of being burned to a crisp, or more slowly torn apart by radiation's after-effects, turn against the society and the adults who have wrought such a situation. In some subcultures, efforts to find satisfaction lead youth into continued conflict with society and its laws.

How can the churches combat juvenile delinquency? Will youth be better served by expenditure of time and money in efforts to assure world peace, or in a direct ministry to delinquents? Can we do both? How can we help every child and youth to find security, to enter productive employment?

Surveys of family food consumption and analyses of the national food supply show that there has been considerable improvement in the kinds of foods eaten by American families in the past twenty years. By the standards of twenty years ago, the number of families classed as having a poor diet has dropped from one out of three to one out of ten today. Even so, about one out of four children gets less than two thirds of the recommended allowance of vitamin C; one out of five has a diet low in calcium.

Is this any business of the churches? If so, do we work with adults or with children?

A missile may blow up on its launching pad because the designer was incompetent, or because the mechanic who adjusted the last valve was incompetent. Our society depends upon universal striving for good performance. No youngster should feel that he is unworthy or lacking in human dignity because of his limitations in aptitude. Every youngster should be encouraged, stimulated, and

inspired to reach the heights of performance of which he is capable. The founders of our country held that "all men are created equal." The parable of the talents has helped us think about what equality of opportunity means as we have learned more about individual differences.

Vocational guidance was once described as "the process of assisting the individual to choose an occupation, prepare for it, enter upon it, and progress in it." Rapid changes in the world at work may almost make the goal of guidance be "to help the individual withstand, even take advantage of, the onslaughts of the inevitable changes which will take place in the world of work."

Youth today see the occupational world not as a great array of fixed job slots with ready accommodations for those of different talents, aptitudes, and interests, but as a constantly changing structure with constantly changing sets of educational and training prerequisites and functions and responsibilities.

During the 1960's, the labor force will increase 6.5 million in the fourteen to twenty-four age bracket. The rate of increase of young male workers in this group will be five times as large as the rates of increase of other ages, and the rate of increase among the young female workers will be more than double the corresponding rates among female workers of other ages. Persons fourteen to twenty-four years of age will be almost one out of every four workers in the United States in 1970.

Youth in their role as workers will face more compe-

tition simply because of the number of their colleagues searching for employment. Those with little education will face more and more competition from those better educated and trained. Yet in the face of a significantly changing occupational and industrial structure, youth will have a major advantage, as the number of experienced workers in the thirty-five to forty-four age group will be declining during the 1960's.

Laymen are the church. Their work is the church at work. By what ways shall they be made aware of their witness? How can they fulfill the continuing purposes of the Incarnation?

God chose to enter this world in the person and the life, death, and resurrection of Jesus Christ. The Word was made flesh. The church today is to give body to the mind and spirit of Christ.

Those who plan the church program of education need to know everything they can learn about the Bible. They need to seek always the leading of the Holy Spirit. They must know as much as they can about the nature of man and the world in which he lives. The 1960 White House Conference on Children and Youth assembled for study by its delegates a magnificent collection of data, which now may serve the serious student of youth everywhere. Church leaders who base their programs on the best knowledge of man and his environment will best serve their people and their God.

The recommendations

A DOCTOR, a college professor, a denominational executive, a children's worker for a state council of churches, a businessman, a young German mother who had spent six years in a Communist prison camp, and a high school student sat down together to consider ways in which children and youth might realize their full potentialities for living creatively in freedom and dignity. These persons were only a thousandth of the assembly of concerned citizens gathered for five days at the 1960 White House Conference on Children and Youth. The occupations and interests they represented were only a few of the many represented among the seven thousand delegates, seven hundred of whom were from overseas. Interfaith, interracial, international in membership, and interdisciplinary, the conference provided for discussions among persons representing a great cross section of world citizenry, united by a common concern for the well-being and personal fulfillment of the young in the world, and for their potential contribution to society.

These discussions in themselves were valuable. It seems reasonable that individual participants will serve children and youth with increased effectiveness as a result of expanded awareness of their situations and needs, an increased understanding of resources, and the experience of communication with persons from a variety of settings.

However, the purpose of the conference will be realized only if there are also results in the form of concerted action. The recommendations which came out of the eighteen forums of the conference offer some guide-

lines for achieving such action. A very small proportion of these are referred to below. A complete report, "Recommendations—Composite Report of Forum Findings," is available in printed form from Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C., 35¢ per copy.

Four concerns that appeared repeatedly

There were a number of concerns which appeared repeatedly in the recommendations. Some of them were:

1. Equal opportunity for all children and youth, regardless of race or circumstance. Dr. Ruth Stout, in her summary of the recommendations, said that one thing evident through all of them was that "no child is too insignificant for consideration." This concern for all was not limited to the young of the United States; there were recurring reminders that it must be extended to the world neighborhood.

2. Recognition of the family as the basic influence in the child's development, and of the family's need for support and help in fulfilling its role.

3. The need for coordinated research, planning, and action on the part of all groups and agencies working for the good of children and youth.

4. Recognition that religion is of basic importance in the development of the young.

The selected recommendations referred to below are grouped according to these four recurring concerns, or strands of thought, which seemed to emerge spontaneously



Many recommendations reflected a recognition of the primary role of the family in the nurture of the young.

Max Thorpe

Each child should be helped to reach the heights of performance of which he is capable.

U.S. Public Health Service

throughout the conference. Some, it will be seen, embody direct calls upon the Church to "do something about them." In others, there are many indirect implications in regard to the Church's responsibility and opportunity.

1. Equal opportunity for all

There were recommendations calling for the extension of needed services (educational, recreational, welfare, physical and mental health) to all segments of the population.

Schools and communities were called upon to recognize and provide for the needs of groups in special circumstances, such as children of mobile families and those with mental, emotional, and physical handicaps.

Religious institutions were asked to implement their teachings concerning human brotherhood by avoiding restrictive practices in regard to race or social classes and by working closely with community organizations in helping all members live together as good neighbors.

2. Importance of the family

Many recommendations reflected a recognition of the primary role of the family in the nurture of the young, and of the responsibility of the community to support the family in this role. Recommendations ranged from such specifics as the provision of guidance materials for parents of adolescents, to broad evaluation of educational programs.

One forum recommended that communities create bodies representing all professions and organizations concerned with family life. Such a body would survey family needs, coordinate family programs and services, help to insure adequate education for marriage and family life and adequate counseling and guidance services without regard to economic or social status, and would develop a community atmosphere favorable to family life.

3. Coordinated planning and efforts

The individuals and groups who seek to serve children and youth are many. They can achieve the goals they hold in common only as they support each other and relate their efforts. They can dissipate their efforts and even defeat their own ends by the inefficiency and in-



advertent competition resulting when they work separately.

Many other recommendations pointed up a similar concern for coordinated efforts. For example, localities might consider the establishment of citizen committees responsible for community improvement activities where there are not already such committees. A national council with representatives of various professions might be set up to make a comprehensive approach toward the provision of competent personnel for serving children and youth. One recommendation called upon the church, school, and other community agencies to work out a balanced program for children and youth, avoiding competition for their time and supplementing the family unit.

4. Religious values

Over and over again there was recognition of the importance of religion in the lives of growing persons. There were many indications that governmental and private agencies were relying upon churches and synagogues to help bring about conditions essential to the full development of the whole person.

One of the eighteen forums dealt with religious, spiritual, and secular beliefs, and personal codes of

conduct which affect the development of the young. However, expressions of concern for religious and spiritual values were by no means limited to this forum; there were many throughout the conference both in platform programs and in other forums. As is natural in a large and diverse group, there was not unanimity of opinion at all points, and some of the issues bringing forth the greatest amount of discussion were those of a religious nature. Yet it can be fairly stated that a concern for religious and spiritual values permeated the entire conference.

Churches, synagogues, and related character-building agencies were called upon further to discover moral and religious resources in the community, and to use their combined strength to promote and encourage religious training for the young of the nation. Studies were requested to provide more knowledge as to how moral and spiritual values are developed in youth.

There were recommendations dealing with specific programs. One forum recommended—though not unanimously—expansion of weekday religious education programs, including released- or dismissed-time programs, under the supervision of local religious bodies. Another forum, recognizing the family as the basic unit through which children develop their values, recommended that religious and community agencies increase their emphasis on family camping and recreational activities.

Other prominent concerns

In addition to these four areas of emphasis, there were other foci of recurrent attention, three of which are mentioned below:

Personal relationships

A number of recommendations reflected awareness of the importance of relations between growing children and the right kind of adults. Some interesting examples include:

A challenge to schools to take the initiative in broadening educational opportunities for adults so that adults may be better able to help children and youth.

A challenge to schools, churches, and community

agencies to recognize the adolescent's need for a meaningful, close relationship with an adult outside the family.

Exploration of various forms of infant care to discover ways of promoting healthy, happy development in cases where a mother's loving care is impossible.

Youth participation

About fourteen hundred of the delegates to the conference were young people and young adults between the ages of 16 and 30. This was an actual demonstration of the belief, also expressed in the recommendations of the conference, that it is important for youth to be involved in active participation in the ongoing life of the society which surrounds and nurtures them, and in which they are assuming increasing responsibility.

Additional services needed

The conference called for these and other additional services:

More trained counselors in schools.

Child care for unattended children.

More homemaker services.

Professional counseling services to help parents decide whether the mother should be employed outside of home.

How can these recommendations be implemented?

It is comparatively easy to make recommendations, but it is far more difficult to see how envisioned advances can be brought to actual fruition. The concerns of the White House Conference were no exception. There were many general recommendations expressing ideals and describing desirable types of procedures and programs. In order to put wheels under some of these recommendations, specific approaches to action will have to be formulated by responsible groups.

However, there are already on hand in the body of recommendations a number of specific ones, including the following regarding government agencies: that a Department of Education with Cabinet status be established in place of the present Office of Education in the Department of Health, Education, and Welfare; that the



If the recommendations are taken seriously the Official Board may have to do much more work among the men of the church.

Clark and Clark

Children's Bureau within the DHEW be raised to equal status with such units as the Public Health Service and the Social Security Administration.

Other recommendations specifically focused upon the "how" of implementing proposals included these: that each state establish a continuing permanent body concerned with children and youth, such as a governor's commission; that financial support be given youth preparing for health, education, and welfare professions; that attention to recruitment, in-service training, and supervision of volunteer workers be an integral part of the program of every youth service organization.

There was considerable preoccupation with the need for research in such areas as effects of mothers' employment on children; psychological and developmental

effects of spectator entertainment like television; manpower problems; origin of values in persons' developments; the reasons for early marriages.

In order that maximum results might come from the conference, appointment of a follow-up committee was authorized by the President's national committee for the conference. A National Committee for Children and Youth, composed of twenty members, has been formed and has already met several times.

The 1960 White House Conference was significant in that a large cross section of world citizens joined in defining and clarifying needed action for children and youth. Its lasting significance, however, will be determined by the way in which responsible individuals and groups act on challenges lifted up in the conference.

What can the church do?

WHAT CAN your local church do about the White House Conference on Children and Youth?

"Nothing!" Let's admit that you and your church are free to go your accustomed way and ignore the whole business. But if you do, don't be angry with the youth and parents who turn elsewhere for the help they need in attaining the fullness of life they earnestly desire.

"SOMETHING!" You need not be overwhelmed by the large number and great variety of the 670 recommendations made at the White House Conference. These recommendations covered everything from prenatal care to training for world citizenship. The important thing is to remember the process which the White House Conference used. This process involved three steps: discovering the facts (see the Conference preparatory publications), interpreting the facts (see the Conference *Proceedings*, soon to be published), and determining what should be done (see the forum *Recommendations*). These three steps form a sound basis for action by any local church.

What are the facts?

Do you know what is—and is not—being done in your community to help children, youth, and their families "realize their full potential for a creative life in freedom and dignity"? If such a study has not already been made in your community, it may be done in a variety of ways, some in cooperation with other churches, some by individual churches.

Local churches in fifteen cities have cooperated through their local councils of churches in conducting family clinics on a community-wide basis to ascertain the conditions in "their own back yards." These family-life clinics involved a year of fact-gathering from the courts, welfare agencies, and other family-serving agencies in the community. With the help of experts from these agencies, representative delegations of the churches sat down and examined the facts in the light of their Christian faith, and then developed their programs for action.

The official delegations from each of these churches usually numbered eight, including representatives of the official boards, men's work, women's work, youth work,

and church school. In this way the total program of the church felt the impact of the planning that was done cooperatively.¹

Other local churches have conducted self-surveys with the assistance of specialists from the family-helping agencies and professions in their communities. One of the things the family-life clinics discovered was that only one out of every ten churches had adequate family records indicating the ages of all the children in the family, whether the home was broken or the result of a remarriage of previously divorced or widowed partners. These facts regarding its own constituency, plus a knowledge of the community needs, are essential if a church is to build an adequate ministry to families such as that which the White House Conference so heartily endorsed.

What do these facts say to you?

You will seek your answer to what these facts mean in terms of your commitment to the Christian faith and of your obligation to make that faith operative in every sphere of life. What is your obligation to children and youth in your community in the light of the facts and of your faith? Finding the answer to this question should be a concern of the total church and should involve the official boards and all the branches of the church organization.

Once the recommendations of a family-life clinic or survey committee are ready, they might be studied by the various groups within the church before bringing the representatives of those groups together for an evaluation of the whole church's program. The church's program should not be subject to the whims of a close-knit group which exercises power, but should provide involvement and communication of people at all levels.

How would your congregation respond to the following recommendation (No. 452) from the White House Conference?

¹Further details regarding the organization of a "family-life clinic" study can be secured from the Department of Family Life of the National Council of Churches.

Among the areas listed for research were: the effects of mothers' employment upon children, the origin of personal values, and the reasons for early marriages.

Max Tharpe

These are just a few of the hundreds of recommendations that would provide good grist for discussion by the policy-making and program-building groups in your church.

"That churches . . . develop further cooperative programs which will identify the moral and religious resources in our communities . . . and promote moral and religious training for youth . . . reexamine their roles in relation to segregation, racial, and religious discrimination and other forms of injustice, and set an example of acceptance and respect for the individual regardless of race or religion. . . ."

Or what would your Evangelism Committee do with this recommendation (No. 455)?

"That religious leaders more actively recruit their nonparticipating members into congregational life."

Is your Education Board or Committee encouraging your families to:

"place greater emphasis on family worship and family participation in organized religious activity" (Recommendation No. 457)?

What will you do about them?

Discussions and recommendations are practically useless unless they are implemented in an action program. Your committees on evangelism, education, and social service, as well as the official boards, should all be involved in carrying out the recommendations adopted by your local congregation. Some churches will need to create new organizational machinery to make their work relevant to the needs of their community.

For instance, the Social Service Committee may need to visit local agencies and develop service projects in the community, in addition to supporting denominationally sponsored projects in distant places. (People don't like to get their hands dirty grappling with situations in their own back yards.)

The Education Committee may need to provide for small, informal groups, in addition to the regular classes, to meet special needs. Such groups might be for parents without partners, for parents with handicapped children, or for drama or art devotees who are eager to hear the gospel in various new forms.

The Official Board may have to do much more work among the men of the church, provide more vocational guidance for youth, or do much more calling themselves, depending on the needs revealed by the study.

Whatever the church decides to do, responsibility needs to be clearly defined and assigned. Reports should be called for to insure the follow-through.

The White House Conference recommendations will mean nothing to you unless they become alive in your congregation and touch lives in your community. Every church and every Christian family must share in the concern and action directed toward helping all children and youth "realize their full potential for a creative life in freedom and dignity."



PUBLICATIONS OF THE WHITE HOUSE CONFERENCE

The materials assembled for the White House Conference are valuable resources for local churches and should be in church libraries. Orders for the following should be sent to:

Publications Division
White House Conference on Children and Youth
300 Independence Ave., S.W.
Washington 28, D. C.

<i>The Nation's Children</i> (3 vols.)	\$6.00
<i>Children in a Changing World</i>	1.25
<i>Focus on Children and Youth</i>	1.50
<i>The States Report on Children and Youth</i>	1.50
<i>Reference Papers on Children and Youth</i>	1.50
<i>Children and Youth in the 1960's</i>	2.00
<i>Information Sheets on Children and Youth</i>	1.25
<i>Conference Proceedings</i>	2.25

Since the Conference, a composite report of findings of the forums has been published. This may be obtained from the Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C.:

Recommendations, White House Conference .35

The White House Conference offers the publications at a reduced cost in either of two library packets, the contents of the packets varying somewhat. Each costs \$11.30, including handling charge. There is also an album of six records, made at the Conference for use in post-Conference activities. The set of 33 1/3 recordings costs \$12.75. For further information about these publications and recordings, write the Publications Division at the address given above.

Adults study in Palo Alto



The leaders of the First Presbyterian Church in Palo Alto became convinced that the adults needed Christian



education to increase their understanding of the faith, even more than training in order to teach the children.

APPROXIMATELY two and one-half years ago the Christian Education Committee of the First Presbyterian Church faced what is surely a problem in many Protestant parishes—the problem that Christian education for adults was virtually nonexistent.

The problem made itself known principally in two ways. First, the Christian Education Committee was saddled with the perennial problem of finding enough church school teachers. Prospective teachers said, "I did my tour of duty three years ago," as though they had served a term in Siberia; or more frequently, "I don't feel able to teach—I know so little about the Bible and the history of the Church." On the other hand we began to see that teachers who, though they might have been quite confident and able to "take over" a junior-age class, knew very little about the faith. They knew a great deal about contemporary moralism but little about a historic community whose head is Jesus Christ.

But the second way in which the problem came to us is even more crucial and fundamental. We found it increasingly hard to rationalize that the basic need was to recruit and train teachers for children. In reality it was the whole laity of the church which needed the understanding of the faith in order to serve in the world. We had thus to face the hard

truth that Christian education for adults is not as necessary for the sake of the children as it is for the church to be the Church in the world in her mission.

The whole church needed training

In typical Protestant fashion, we began to grope for a program that would solve our problem. Let me say at the outset that the program which has evolved has not solved any problem. We are still a very unequipped parish and will remain so until far greater changes have taken place.

Deciding that something had to be done, the Christian Education Committee concluded that Sunday morning was the best time to offer adult study for two reasons:

(1) More people gather in the church on Sunday morning than at any other time, and

(2) Adult study, we felt, should be closely related to common worship, just as the study of the children should be associated with common worship.

The occasion for study and training in the church is found in worship or the sacraments themselves. In the sacrament of baptism for infants the parents and the congregation promise to teach and train the child. Study is a further expression of the feeding and nurturing of the whole church community which is basically symbol-

ized in the sacrament of the Lord's Supper.

We therefore felt that it would be best to provide both adequate study and corporate worship for the whole family of the church on Sunday morning. This meant doing away with the "complete-job-in-one-hour system," whereby parents get out on one side of the car and go to church and children get out on the other side and go to classes. Both come back within an hour and go home, the parents feeling that the children were getting a Christian education and that they themselves were good because they went to church, the children having had the somewhat questionable experience of the Church—the "household of God"—by attending nothing more than a segregated, graded class. If a church doubles this one-hour program on Sunday morning, having services at 9:30 and 11:00 and church school at the same times, the situation is confounded. Then it is possible to give the impression of being a successful parish (i.e., "We need two services!") and to be very popular because very little is required of either parents or children. It was necessary for us to have two services, but we concluded that by changing the hours it would be possible for both adults and children to go to church school and then worship, or vice versa. Therefore we proposed a

by George M. WILSON

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family worship at 9:00 o'clock, church school for all ages at 10:00, and a second service at 11:00.

In the first year of this program we urged children from the first grade on to come to worship. In the second year we modified this, having extended church school sessions for nursery through the third grade. For example, parents would leave small children in the extended classes from 9:00 to 10:50 while they went first to worship and then to study. Children from the fourth grade on would go to worship and study in the same manner as the parents. We also began the regular introduction of the younger children to the worship services, having the third graders go into the sanctuary once a month, the first and second graders once every six or eight weeks, and kindergarten children once every two or three months.

We organized a varied curriculum

Though we felt the Presbyterian adult curriculum was good in many ways, we also concluded that it was not sufficient. We found that we would need eight to ten classes for adults to keep these classes within a reasonable size, such as ten to fifteen people. Therefore we used the Faith and Life Curriculum in one of the classes, and for the others offered basic introductory courses in Bible, Christian doctrine, church history, and "second-level" courses in various portions of Scripture (such as the Gospels, Pentateuch, Prophets, and Paul's letters), Christian ethics, Christianity and the arts, and the doctrine of Christ. In the first year, though we held one course in Christian ethics, we laid emphasis on the introductory courses, offering three or four sections of each both semesters. The second year we introduced the second-level courses while maintaining the others also. The people were asked to attend faithfully and to do assigned reading. We made full use of the Layman's Theological Library and numerous good paperbacks.

Our curriculum was set up on a variable two- to three-year cycle—too loosely, we know now. Nevertheless, it was easy to confront the congregation with the reality that study of the Christian faith is more than a Lenten series of six sessions or a fall series of ten.

We selected a trained faculty

From the outset we were convinced that we must maintain a high standard for the faculty. We therefore selected persons with seminary training, not because we think such training is necessarily the best or the only one possible but because it is the only one with particular relevance in the church at this time. However, we know that the day should come when there will be laymen in the parish, adequately grounded in Bible, doctrine, history, and ethics, who will be able to teach. Our parish was favorably located to draw upon seminary-trained personnel. We used, of course, the pastors of the church, a seminary assistant professor, two graduate students, an undergraduate student, the local Presbyterian university pastor, and a retired minister, paying roughly \$15 a Sunday—substandard wages, to be sure. On the basis of a survey made at the end of a year, we saw that it had been wise to begin with this standard for the faculty. We also discovered that as faculty members and leaders within the church we needed to know a great deal more about teaching adults.

People ask, "What has happened?" The enrollment and interest at the beginning were quite startling, though from a perspective of two years, not quite so startling. Out of a parish of 900 we had anticipated that perhaps 100 people would enroll for these classes but, to our surprise, over 250 people enrolled. Twenty-five per cent of these, however, were not members of the church. Lest someone say, "How successful!" we must add that thirty of these people never came to any of the classes, and the average attendance during the first year was approximately 140. This, of course, was a vast improvement over the average attendance of about 12 the year before, but it meant that slightly more than 50 per cent of the people enrolled were attending at one time. At the end of almost two years the situation has boiled down even more. We are beyond the popular stage of our adult education, for now our enrollment is approximately 150 with about 100 in attendance every Sunday. When adult education begins to require of the people that kind of discipline without which significant learning is impossible, it quickly loses its popularity.

We faced certain problems

You may also ask what problems have arisen over this period. As I

indicated earlier, we are a long way from solving anything. In fact, one could say that these years of experimentation in adult education have simply uncovered many problems which have lain dormant in the church for many years. For example, bringing adult study and worship into close relation and including the children have brought up several problems with respect to the Protestant understanding of worship. Many parents have not wanted to be with their children in the sanctuary, on the premise that Sunday morning is the only time in the week they get away from them. They want to come and be quiet and be inspired. To have fidgety children around can be painful. Frequently this complaint has been rationalized through arguing that the younger children cannot possibly get anything out of the sermon and that asking them to sit still for an hour is too much. ("I was forced to do that when I was a kid—and look what happened!") To my own mind, this indicates at least three built-in fallacies in the understanding of Protestant worship:

(1) That worship is an escape from the pressures of life and a time when tanks can be filled up again,

(2) That worship is principally an intellectual and spectator activity dominated by pulpit oratory, the congregation being an audience,

(3) That children cannot sit for an hour; that they cannot profit from something they don't understand intellectually; that they don't belong with their parents in corporate worship. Worship is intended to be dramatic and corporate and would be so, if the congregation participated in worship instead of being an audience to a choir and a preacher.

The adult study also laid open another problem with respect to worship. Protestants by and large have lost the concept of preparation for worship, the idea that worship is in a context, not in a vacuum. We found that the minority who participated in adult study were in a far better position both to enter into and to profit from corporate worship.

Since most of those participating in adult study worshiped at 9:00 o'clock and were parents who had children in church school, the congregation became divided in its whole approach to participation in worship.

We have, of course, had problems with respect to curriculum and teaching. We are convinced that adult study should be a fundamental part of the life of the church and therefore should be thought out on a long-

range basis. I personally feel that there should be, in the best sense of the word, more authoritative direction to the people concerning the process of study and selection of courses. For example, most parishioners who have not studied the Bible in any depth, or the doctrine and history of the church, are ill-equipped to do more than grind their own parochial or political axes in the field of Christian ethics. American Protestantism still has in it a strong puritanical strain, and unless there has first been a study of the history of the church and the Bible, especially the doctrine of creation, there are great hazards in teaching and discussing the relation of the Christian faith to the arts. Some of us are beginning to feel that we should work toward and expect real competency on the part of the laity and that this requires nothing short of three to five years of structured study.

Problems with respect to teaching are principally related to the ironic fact, at least in the Presbyterian Church, that he who is called a "teaching elder" has by and large done very little teaching. Among the faculty we have had conflicting opinions as to whether teaching should be, in the main, by the lecture or the discussion method. In the first year we were especially sensitive to the fact that most of the people in the classes had not had anything even ap-

proaching a "religious bull session" since they were in college. Many of the people in the church were, and still are, afraid of their heretical ideas, doubts, and strange "feelings." They are hesitant to express their thoughts because the church has not been the place where in freedom and trust they could say what they thought. Yet, on the other hand, we have noted increasingly that in those who are mature there is a willingness and even a demand that teachers deal with solid ideas. At any rate, we are convinced that both in seminary training and in the image of the ministry, more emphasis should be placed upon the function of teaching and preparation for that role.

Church life needs overhauling

The main problem which I believe has been laid open by this experiment is our conception of the life of the parish. Now all I can say in fairness is that the adult study program is in competition, not with programs in the world but with programs in the church. It is one among many things which a minority may espouse and support but which the entire parish has not accepted and understood. One of the main tasks that lie before us now is to relate worship, study, corporate life, and mission. The corporate life in Christ should express itself in worship, study, and

mission. It is not unusual to find a new church member who hesitates because he conceives membership in Christ's Church as belonging to several different organizations—the Couples' Club, Women's Association, etc. He feels he will not be a "good" church member because he will not be able to participate in all these activities. On the other hand, one finds the person who enters wholeheartedly all the programs of the church but almost totally fails to see that the principal life and witness of the Church is in the world, not in the fellowship hall or the sanctuary.

Introducing adult study into a parish raises the question, "What should a congregation be doing when it comes together so that it can do what it should be doing when it goes into the world?" I cannot avoid concluding that our "church life" needs to be drastically overhauled and rededicated to the standards of corporate worship and corporate study—preparation for corporate mission in the world—and that this will mean cutting out a lot of other things and not doing them any more. I will mean focusing on the adult Christian body at work in the world rather than on the children or adults within the sacred walls. This kind of change will not come easily because we are too content and happy with our "clubbiness" and our pleasant irrelevance.

We made a film for Youth Week

by J. Thomas LEAMON

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YOUTH WEEK, coming as it does at the end of January, in the middle of the church year, offers an excellent focus for youth activities from September through January. It provides a unifying theme and suggests work of a creative nature which high school youth can do in preparation for it.

For the youth fellowship of the Mariemont Community Church in Cincinnati, Youth Week started in August. At a planning retreat held

for fellowship officers, commission chairmen, and class representatives, the group decided to investigate possibilities of presenting a television program on Youth Sunday morning through the facilities of a local TV station. After a good deal of discussion, the group felt that a motion picture was the best medium for what they wanted to say.

Early in September, before homework assignments became too heavy,



The "hero" was Dick, a teen-ager.



The army sequence was made at the muddy site of the town's new swimming pool. The results of atomic war were shot in a slum-clearance project.

Photos by Thomas Leamon

a special-purpose retreat was held by young people who were particularly interested in the project. It was essentially a script-writers' exploratory retreat. The young people went armed only with the Youth Week theme, "Lord, Help Our Unbelief," and several leading questions given them to start their thinking. For most of one day and night, this steering committee discussed the implications of the theme: the reasons young people do or do not have faith, the issues young people face in their community and in the space-age world, the role of young people in the church. The group became very specific in its discussions, and as the day wore on, the rough outlines of a script began to take shape, with specific problems worked in as illustrations of the theme. At the retreat's end, the group knew a number of the major sequences they would film as well as the main direction the film was to take.

No one in the group had had any experience in making films. However, the young people knew what they wanted to say, all were steeped in the techniques of motion pictures through hours of watching TV, and enthusiasm was high. Many boys and girls, hitherto inactive members, became interested in the project from the technical standpoint and contributed their skills and know-how. The opportunity to see that Christianity can be communicated creatively and meaningfully through modern media helped to get the

church "out of mothballs" for a number of the teen-agers.

The film reflected youth concerns

Since the youth determined the shape and direction of the script, the film incorporated many incidents characteristic of youth culture from which adults are usually excluded and which ordinarily are unrelated to any church influence. Problems such as drinking and the motivations behind it, teen parties and prestige groups, teen-age romances of varying intensity, and worries about the future were given thought by the group and at least touched upon in the film.

Dick, a typical teen-ager, is the central character of the film. The action of the opening sequences symbolizes the teen-ager himself—a person in the process of becoming independent of the home, having a great love of life and of good things in American life such as a car, friends, freedom. A policeman watches a carload of young people drive gaily by and wonders "what they are up to."

The car is bound for the local church, where the youth fellowship is meeting to study the Youth Week theme. As Dick explains the words of the poster, "Lord, Help Our Unbelief," the camera explores various teen-age faces in the groups. Then an adult voice breaks in, expressing doubts about the need for youth to bother with questions of faith. As the voice continues it gives a typical adult "outsider's" unsympathetic view

of teen-age life, accompanied by scenes of the high school band in uniform, the football heroes at play, the after-game dance in the youth canteen, and finally a shot of Dick and his girl "necking" in his parked car.

Then various teen-age voices offer a rebuttal. They show how the teen-ager faces a future possibly involving armed combat or atomic war, with the resulting fear, danger of death, and uncertain career plans. They further show how the teen-ager faces grave questions of his own identity. "Who am I?" he asks. Questions of loneliness, misunderstanding, and ethical issues such as drinking alcoholic beverages call for an active and relevant faith.

The closing sequences of the film show how the church, through its ministry to youth, attempts to answer these problems. As the film comes to an end, it shows clips of several situations previously depicted, accompanied by appropriate Scripture.

Preceding the showing of the film on TV there was a "live" introduction by two young people who spoke briefly on Youth Week itself and the important role which young people play in the world today, as illustrated by two news items relating to juvenile delinquency and the Communist Youth Congress. Members of the high school chorus provided musical introductions and interludes, and the program was closed with a prayer by the minister.

The production showed ingenuity

The tasks of production were divided among the five commissions, with the Citizenship and Outreach Commissions in charge. Production, script, TV-station contact, publicity, props, and art committees were set up.

Filming techniques were informal and ingenious. A member of the church lent a 16-mm camera, and a local corporation lent a viewer-editor. Regular photofloods were used for lighting, and a sturdy lunch-cart from the church kitchen was used as a camera dolly. Expenses were cut drastically by the use of outdated surplus film. All props came from the attics and basements of the parish.

Shots of young people riding in a convertible were taken from the tail-gate of the minister's station wagon. The "set" for the army sequence was the muddy, battered site of the town's new swimming pool, and sequences showing the results of atomic war were shot in a downtown slum-clearance project where wrecking operations were under way. Scenes

Regular photo-floods were used for lighting, and a sturdy lunch-cart from the church kitchen was used as a camera dolly.



were filmed in locations and activities familiar to the young people: a dance at the local youth canteen, parts of local football games, discussions at the fellowship's retreats, and fun at after-the-game house parties. Only about half the footage required acting or posed scenes.

Approximately 1,000 feet of black-and-white film were exposed, and 500 feet were used in the finished print. All processing was done by the local film-lab that processed TV commercials and films of football games. When the work-print was edited, it was sent to another professional lab to be printed. It would have been enough to have had only a negative made, since many TV stations use negatives for news coverage. However, a black-and-white print was also made so that the film could be shown later at church meetings and retreats.

A sound film could not be made because of the cost. At first the group planned to have the commentary and sound on tape, but union regulations and station expenses forbade the use

of a tape-operator at the TV studio. As a result, sound was provided by a "speech choir." The script was mimeographed, and choir members read the parts around a mike in the studio, cued by the studio monitor. A number of rehearsals were necessary to synchronize the voices with the film. Later a tape was made to provide sound for further showings of the film.

Christian faith became relevant

The project proved to be rewarding in many ways. Probably its major impact was in making Christianity concrete to adolescent suburbanites. The picture grew out of some basic thinking by the youth themselves and inspired continued thinking during the production. In seeing their problems come to life on the screen in the context of the Christian faith, many of them were able to see clearly, as they had not before, the relevance of Christianity to their daily activities. The film served to bring teen-age Christianity down from the emotional

clouds of the traditional tearful candlelight communion service, and showed the relationship of faith to daily life. It pointed out important areas in the teens' lives which should be explored in the youth fellowship, thus clarifying the purpose and role of the youth fellowship in the church. Also it served as inspiration for a number of meaningful worship services which the youth composed subsequently. The sense of teamwork and morale which grew out of the production led to a closer fellowship within the group and to a number of mutually rewarding counseling sessions between minister and teen-agers.

Members of the church and the community at large followed the project with great interest; thereby attention was focused on the work of the church with youth. Finally, the project was one that in scope and depth equalled the work of the public schools, showing the young people that the work of the church need not be inferior to other activities in which they participate.

The total cost of the project was approximately \$140. Upon hearing the final report, the official board of the church asked eagerly, "When are you going to make the next one?" and offered half a dozen suggestions for future films.

Begin planning for YOUTH WEEK 1961.
The theme for Youth Week, January 29-February 5, 1961, is "Into all the world together." A radio play for local radio production or concert reading has been prepared, as well as many other resource materials. See the announcement on the inside cover of this issue.

A new understanding of leprosy

by N. Carl ELDER

Former Protestant Chaplain, United States
Public Health Service Hospital, Carville, Louisiana

THE PRESENCE of disease in the world is both a menace to man's well-being and a challenge to his intelligence and will to live. Invading every level of culture and crossing every geographical boundary, disease unites men in a common search for ways to eradicate it.

Unfortunately, some diseases have gathered around them a fog of myth and fear which, even in our modern world, prevents an unbiased scientific approach to their treatment. Enlightened public thinking has lagged behind medical science, so that the victims of these diseases find themselves suffering not only from a physical affliction but also from social ostracism and rejection.

Hansen's disease (leprosy) is in the front rank of such diseases. Medieval beliefs regarding leprosy—that it is highly contagious, that it is unclean, that it is a punishment for sin—still prevail in the minds of many. On occasion, people have refused to come near the writer because he was engaged in work with patients suffering from Hansen's disease.

It is not the biblical leprosy

Hansen's disease is not the leprosy of the Old Testament. In fact Dr. Robert Cochrane, world-renowned leprologist, expresses doubt as to whether Hansen's disease even existed at the time of the Exodus. The leprosy of the Old Testament probably included a number of skin blemishes and diseases, as well as fungus growths in cloth and on walls. According to Dr. Cochrane, "There is no reason medically, historically, or exegetically for equating modern leprosy with that of the Old Testament." Yet since there still are those who think of leprosy as the curse of sin, a heavy responsibility rests upon the Church to teach the truth about this disease. The restoration and acceptance of the sufferer must also be regarded as part of the Christian ministry of healing.

It is not highly contagious

Hansen's disease is among the least infectious of communicable diseases. According to Dr. George L. Fite, chief of the laboratory branch of the United States Public Health Service Hospital of Carville, Louisiana, "The rate of attack is very low, and under the most favorable conditions only five per cent of exposed individuals will develop the infection—on the average not even five per cent of those exposed develop the infection, and only one-tenth of one per cent under reasonably favorable condi-

tions." The mode of transmission from person to person is still unknown, but it is believed that the disease is nearly always passed on by direct contact. It is never hereditary.

For the purpose of this article it is not necessary to describe the symptoms of the disease. But it is important to point out that whiteness is not symptomatic. Neither do fingers and toes "drop or rot off," as is sometimes stated in certain religious publications. Deformities are preventable and can be corrected by modern physiotherapeutic and orthopedic-surgical methods. Blindness can also be prevented by the use of modern medicines.

It is not incurable

The causative organism was first isolated in 1874 by Dr. Gerhard Henrik Armauer Hansen, a Norwegian scientist. It belongs to the class of organisms known as "mycobacteria," as does also the organism that causes tuberculosis. The silent phase of Hansen's disease—that is, the time between initial infection and the appearance of recognizable symptoms—ranges from a few months to several years. An accredited incubation period is from three to five years. Early diagnosis is important if the crippling effects of the disease are to be entirely avoided.

Sulfone drugs have given new hope to Hansen's disease sufferers. These drugs, pioneered and tested at the United States Public Health Service Hospital in Carville, have proved effective in limiting the disease. Their action results in arresting the infection in many cases and preventing its advance in nearly all. More recently other drugs, particularly Ciba-1906 and Etisul, are being used in

some countries successfully. The new chemotherapy, together with advances in remedial surgery and the treatment of complications arising from the disease, brings nearer the fulfillment of Dr. Cochrane's prophecy, "It [Hansen's disease] can be vanquished if we but properly apply the knowledge we now possess concerning its mode of spread in the individual or community."

It is treated widely today

Hansen's disease is found in 154 areas of the world and among people of every race. The 1958 report of World Health Organization estimates the total number of cases at from ten to twelve million. While most prevalent in tropical countries, the disease appears also in temperate zones. WHO reports seven cases in Finland and six in Iceland in 1958. The number of cases in China, India, and Central Africa probably account for ninety per cent of the total.

In these and other areas of the world, leprosy is being combatted by doctors and government officials, by Protestant and Roman Catholic mission organizations, and agencies such as the Leonard Wood Memorial and the British Leprosy Relief Association. According to the recent WHO report, 4,366 hospitals make available a total of 161,770 beds. These institutions are manned by 504 full-time and 386 part-time doctors, assisted by 1,918 full-time infirmary nurses and 340 full-time assistants. The ancillary services, such as physical therapy, occupational therapy, social work, and others, are found in a relatively few institutions. There is only one full-time dentist serving

(Continued on page 44)



by Imo Ruyle FOSTER

Wife of the Editor, *International Journal of Religious Education*

"Crucifixion," by El Greco (Spanish, 1548?-1614). Oil on wood. Nelson Fund.

een inches wide, and about six inches deep. Probably they were made for a church in Rome. They became a part of the Kress Collection in 1952 and were later given to the Kansas City museum.

In the museum there is also a fourteen-inch statue of a Sumerian nobleman from 2500 B.C. It is much like the one in the Seattle Museum of Art which was mentioned in the article "It's Our Christian Art" in the March issue of the *Journal*. Both statues were probably intended to stand in perpetual adoration at a temple altar.

Any art which helps persons of all ages understand their religious heritage and the meaning of biblical writings is especially important to church school groups. For instance, there are four bronze lamps and their tripod stands which give added meaning to the words from Matthew 5:15: "Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house." These lamps and stands came from sixth century Syria and are typical of those used in the early Christian

Within museum walls

All photographs by courtesy of the William Rockhill Nelson Gallery of Art, Kansas City, Missouri.

A TEEN-AGER SAID to his buddy, "Aw, I'm not going back. We just do the same old thing. We listen. Sometimes we get to talk, but we never DO anything." He was talking about his church school class. He might have been talking about any one of many classes. His teacher may have been equally uninterested, but continued teaching from a sense of duty.

Any teacher of a class that wants to do things might see if there is an art museum in the community or nearby area. A surprisingly large number of people living in Canada and the United States are within easy traveling distance of good collections of Christian art. Much of this art is housed in museums which are open to the public. Museums are more than storehouses. They are important educational centers with staff members who are ready to cooperate with church and community groups.

A museum that contains many fine works of art and serves as the center of an educational program for the community is in Kansas City, Missouri. The building is known as the William Rockhill Nelson Gallery of Art and Mary Atkins Museum of Fine Arts. It is a large, imposing building surrounded by gardens, trees, and open areas. Young children are sometimes awed by massive buildings, but the setting of this museum makes it an inviting place to enter.

In the museum there are two high reliefs of white marble by Andrea Bregno, who worked in Rome during the fifteenth century. These reliefs are of the apostles Jude and Philip. Jude is holding in his right hand the end of a large, knotted club which rests on the floor between his feet. Philip holds in his right hand a long staff with a cross at the top. Each man is also holding a book. The reliefs are over forty inches high, eight-

St. Jude, by Andrea Bregno (Roman, 1421-1506). Samuel H. Kress Collection.



era. Two of the lamps have crosses on them; the other two have peacocks which were symbols of immortality. The lamps and stands are beautiful in their design.

Veronese (Paolo Cagliari), a Venetian artist who lived in the sixteenth century, based a painting, "Christ and the Centurion," on the eighth chapter of Matthew. As in other paintings by Veronese, this one has elegance and richness. The painting shows Jesus and his disciples being stopped by a centurion who is seeking help from Jesus. The expression on Jesus' face is one of kindness and compassion as he turns toward the centurion. However, some of the disciples seem to be irked by the interruption. While a young boy holds the centurion's helmet, two attendants assist the man as he kneels with difficulty in his heavy coat of armor. His sword lies on the floor, showing that the centurion, a man of power and influence, has come in humility, casting aside a possession which has given him protection and a feeling of security. His attendants watch with eagerness and concern. There

is a striking contrast between the simple garments worn by Jesus and his disciples and the armored, plumed attire of the centurion and his guards. Even with the power of Rome back of him, the centurion feels that what he needs can come only from Jesus. This kind of painting brings out the contrast between the aims of the Roman Empire and the kingdom of love which Jesus represented.

There are two works by El Greco in the Kansas City museum. One, "Crucifixion," is a rather small oil-on-wood painting, probably made as a model for one of the artist's larger paintings. The muscles in the arms, the position of the body, and the draping of the loin cloth are much the same as in the painting "Christ on the Cross," which is in the Ringling Museum in Sarasota, Florida. The second El Greco painting is a large canvas of "The Penitent Magdalene."

In many museums there are specific helps for groups or individuals studying religions of the world. The Kansas City museum has an interesting collection of Buddhas. There are not only statues of the Buddha sitting with legs crossed, but also the standing Buddha, and others.

The museum has the painting of Saint John the Baptist, by Caravaggio; Lorenzo Monaco's painting called "Madonna of Humility"; the terracotta statue, forty-eight inches high, of the Madonna and Child by Nanni d'Antonio di Banco; the large limestone statue of Saint John done in the fourteenth century; and a limestone carving of a Winged Deity from ninth century B.C. Assyria.



Two of the four bronze lamps and lampstands, Byzantine. Sixteenth century, Syria.

In conversations with museum staff members, church leaders and teachers will think of ways to use the collections of art to open doors of interest and information to young people and adults as well as children. Art helps persons understand the Christian heritage of the ages and how it may enrich life today.

Vacation trips can include visits to museums, with the vacationers taking reports back to their church groups. These reports will encourage others to seek out art collections and thus the whole church program may be enriched. Art is an important, and often unused, heritage which can become the possession of all.

St. Philip, also by Andrea Bregno. Samuel H. Kress Collection.



Veronese (Paolo Cagliari), (Venetian, 1528-1588), "Christ and the Centurion." Oil on canvas. Nelson Fund.





It can happen in the junior class

by Dorothy LaCroix HILL

Children's work leader
and writer of curriculum materials,
Evansville, Indiana



Junior boys and girls are able to make their own plans and work in groups. Painting scenes and making time-lines help them gain a sense of history.

Photos by Clark and Clark and George A. Hammond

HERE COME THE JUNIORS bursting with curiosity, brimming with energy, eager to be recognized and approved by friends their own age and by adults who understand and care for them. These boys and girls have an almost inexhaustible fund of information. They want to share it and add to it. Independence and "grown-up-ness" are jealously guarded. They are able and eager to make their own plans. They like to work in groups. They vie for leadership, and each needs a chance to excel. Each wants—and needs—to be known and loved as an individual.

On Sunday morning how can we use their rich potentials for learning and their built-in capacity for growth? We can do it:

(1) by thinking of each session as *an opportunity for growth* and judging its success by whether growth in Christian thinking, feeling, and responding takes place.

(2) by planning the session as *experiences boys and girls may have* that can lead to growth for them.

This means that we will state our purposes in terms of pupil-growth. We will choose those experiences through which the desired growth can best take place. We will guide experiences in ways that lead to wholehearted participation and deep involvement on the part of each pupil, for these are indications of his learning and growth. We will organize the session so that boys and girls move smoothly, purposefully,

and with mounting interest from one experience to the next; for they learn better when there is unity in the session, when one important worthwhile thing is happening to them. We will work toward having a full hour of time—more if possible—because growth is slow and experiences need to be rich and complete if they are to be effective.

When juniors leave the classroom each should be a little different because he was here—a little more informed, a little more aware and concerned, a little better prepared to do something that God expects. How are we to accomplish this?

Somewhere in the junior years boys and girls are introduced to Paul, the first world missionary. Let us plan

experiences for the important first session of such a unit.

Through experiences of this unit we purpose to help boys and girls have a growing appreciation for Paul as the forerunner of all missionaries to foreign lands, begin to understand the motivation that sends such persons forth to serve the world, wish to learn more of Paul and his life of service and adventure, and have a growing desire to participate in this work for God.

Make the room help teach

We will help the boys and girls go from the present day to the long ago, from the known to the unknown, by giving them an opportunity to share what they know about Albert Schweitzer and Frank Laubach.

On a table we will place a world globe and around it books, pictures, and magazine articles—*Each One Teach One*, by Marjorie Medary; *All Men Are Brothers*, by Charlie May Simon; *Perilous Voyage*, by Elsie Ball; *Paul the Dauntless*, by Basil Mathews; *A Life of Paul*, by Edgar F. Goodspeed. From our files we take magazine picture spreads about the work of Schweitzer and Laubach, and a sermon on forgiveness preached by Doctor Schweitzer to Africans.

Of course we shall need maps of the Mediterranean world today and in the time of Paul. Visual learning will increase if we border the map of Paul's travels with teaching pictures from our file—Paul embarking on a sailing vessel, preaching in a synagogue, speaking on a crowded street, and visiting in the home of friends.

The chalkboard can help us channel the interest of juniors toward the group's purposes. On it we will write:

In the room find the names of three famous men.

What has each one done to make him famous?

How are these three men different?

How are they alike?

Offer informal Christian fellowship

With each arriving junior we try to establish warm, friendly relations. He must feel wanted and needed. He must know that we are genuinely interested in him and in what has been happening to him. A little time now with the child who has a special need for recognition may mean that he will learn well and be cooperative throughout the session. We try to draw all into a circle of loving concern each for the other, and we work to maintain this atmosphere throughout the session.

Stir curiosity and interest

We call the attention of each boy and girl to the directions on the chalkboard. Juniors *want to be doing* something, so most of the boys and girls will go to work readily. We tell friends that of course they can work together as committees of two or three. We find a teammate for a child inexperienced in the use of resource materials. We want the class to work together as friends, learning to respect, value, and help each other.

We give encouragement and help when needed:

"Learn to spell the three names. We may want to put them on the chalkboard."

"There are at least three ways that these men are different, and three ways that they are alike. Can you tell what they are?"

"You're not sure what Frank Laubach has done? This short paragraph will tell you."

Report and share

Sitting in a circle around the chalkboard helps all members of the group feel equally important. Uninterested juniors are usually sitting in a back row.

Three pupils who may not have much additional information to contribute are asked to put the names of the three men on the chalkboard. Lively discussion establishes the fact that Paul, Schweitzer, and Laubach are world missionaries, living in the long-ago or today, serving in different places, using their many talents in varied ways.

The teacher records facts on the chalkboard and asks leading questions to see that everyone has a chance to participate:

"Listen to Sue's idea, Bob, and see if you agree."

"First let's hear what Robert thinks, then John and Marcia may want to add something."

Several have seen a recent movie about Albert Schweitzer, but their knowledge of Frank Laubach's work is limited. The teacher may need to share information about Dr. Laubach:

"He is the world's most famous teacher of reading," we say, and go on to tell about whole villages in many lands learning to read in days or weeks. The juniors marvel at this and give eager attention to the copy of a Laubach reading chart. We try to help them share Doctor Laubach's deep concern for the illiterate peoples of the earth. They can understand this. Reading is a cherished skill.

Lead into worship

"When Frank Laubach was a young school teacher in the United States," we tell the juniors, "he heard a missionary speaker say that if God is the Father of all men, if all peoples are our brothers, then we ought to move just as freely from land to land, and from continent to conti-

Maps, with accompanying pictures or location signs, are very useful in studying about Paul's journeys.

Photo by Waltner



nent, as we do from room to room in our own home. Ever since then he has been doing exactly that because of his concern that all men shall know God and have the good life God wants for his children. Frank Laubach is at home in the whole world.

"I'm thinking of a hymn we know. In it is a great wish for the day when people everywhere will know and praise God. Doctor Laubach, Doctor Schweitzer, and Paul not only wished for such a day, they did something about it. Let us think of them as we sing, 'Let all the world in every corner sing, My God and King!'"

The hymn prepares us for a passage of Scripture. We say,

"In a letter to people at Rome, Paul wrote of his wish that everyone might hear the good news of God's love." Then we read together Romans 10:12-15.

Unison reading keeps us all involved in the experience and makes us ready for a simply worded prayer of thankfulness for missionaries long ago and today, for all who have helped send them out, and especially for Paul who first understood that the good news of God's love, as he had come to know it from Jesus, was for everyone, everywhere.

A reminder that part of our offering is always for the work of missionaries helps us to give with meaning, and to sing with sincerity, "Thy work, O God, needs many hands."

Make more discoveries

We go smoothly from worship into map study by saying thoughtfully, "All the world in every corner"—Doctor Laubach has been in almost every corner of the world. But what about Paul? How big was the world he knew? These maps will help us find out."

Moving the chairs where all can see the maps gives welcome activity. So does the informal, game-like way we use the maps. We cover the present-day map with paper and appoint three usually well-informed juniors to be our "map consultants." In this way we recognize their value in the group and help them feel

needed while others have a chance to think and respond. The boys and girls take turns tracing the travel lines on the map of Paul's journeys. They try to tell the present-day names of countries he visited. The "consultants" check each answer on their map of Mediterranean lands today. They are courteous and considerate because they are playing the role of teacher. It is evident that the juniors are beginning to feel at home with the world Paul knew. Paul is becoming a real person in a real place.

Motivate further study

We add to their sense of Paul's reality by using the map as preparation for an assignment.

"Here at Paphos on the island of Cyprus," we say, "Paul and Barnabas met an unfriendly magician. Over here on the seacoast of Pamphylia we think Paul caught malaria. Up in the highlands of Pisidia at Antioch the whole city gathered to listen to him. And here at Lystra Paul and Barnabas were mistaken for gods. That adventure got them into serious trouble."

With this introduction to material in the pupils' books, the boys and girls take their copies home to learn about Paul's first journey and to share with their families the adventure in Lystra by reading Acts 14:1-20. There are postcards and pencils on the table for juniors who want to write themselves a reminder.

We make note of those who do not take their books home. These are not yet deeply enough involved in the unit. To build their interest, we may need to plan special out-of-class experiences with some of them, or help others feel more wanted and needed in the group. Perhaps their skills and interests will be challenged by other experiences in a coming session.

Look ahead

There will be many other experiences, for a unit consists of carefully chosen, carefully guided experiences through which our purposes for

pupil-growth may be best realized. On coming Sunday mornings boys and girls in this group may do these and other things:

Pretend to be the church at Antioch hearing a report from Paul and Barnabas, their missionaries.

Make an illustrated map of Paul's adventures.

Skim the whole story in the book of Acts.

Prepare a choral reading of favorite passage from Paul's letters.

Make gifts or bring an offering for a missionary friend.

Share what they have learned about Paul with parents and friends.

Plan a time of worship and dedicate their gifts, using hymns and Scripture learned in the unit.

Each session different but alike

While each session will be different in experiences, in what the boys and girls do with materials, all will be alike in these ways:

The room will be set up to stimulate the learning and growth desired in the session.

The atmosphere will be one of friendly, informal Christian fellowship.

There will be a warm welcome and challenging work for each arriving junior.

The session will consist of varied experiences in which boys and girls will use materials in meaningful ways.

Each experience will grow out of the preceding one. The session will move smoothly toward a high point, because the teacher knows why each experience has been planned and what kind of growth is expected from the use of each piece of material.

Worship will bring new meaning and worth to the day's experience. It may come at any point in the session, not necessarily at the end, almost never at the beginning.

Plans for the next session will develop from the pupils' growth in this one. The juniors need and are ready for certain other experiences of the unit because of what happened today.

These are the principles basic to good planning of units and sessions for junior boys and girls. With our attention centered upon what is happening to the pupil, and with our skill and concern directed toward helping each one participate in meaningful experiences, we may expect that the pupils will learn about the Christian faith and grow in the Christian life.

COMING IN THE JOURNAL

IN OCTOBER: A feature section on New Books for Church and Home
"How to Use Books in Christian Education"
"Adventures for the Family Through Books"
"Books for Christian Educators"

IN NOVEMBER: A special issue on Teacher and Administrator Work Together
(A companion to "Design for Teaching," the most popular issue of the *Journal* ever published.)

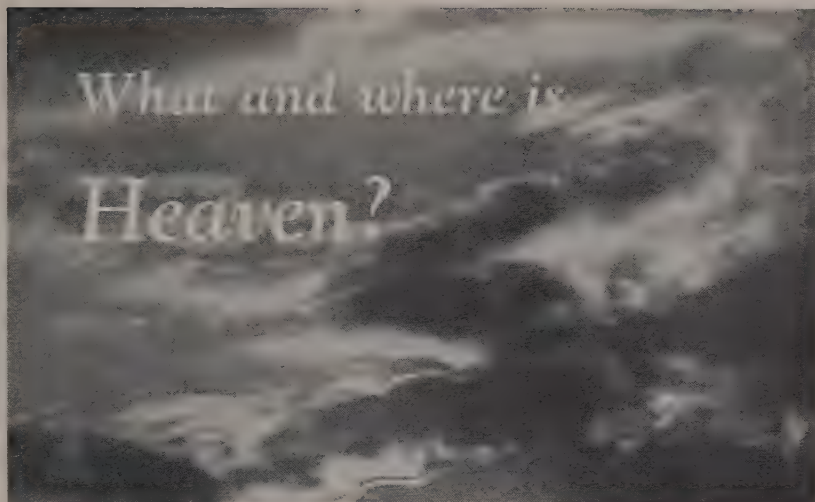
A PENNSYLVANIA PASTOR reports that one of his parishioners described a dream which she had of heaven. The gates that opened for her were precisely like the doors of the First Presbyterian Church of Pittsburgh, of which she was a lifelong member. The doorkeeper strikingly resembled Dr. Clarence Edward Macartney, who had been for many years her pastor. The job to which he assigned her was darning the socks and patching the overalls of the children playing there!

Although this brings a smile to our faces, it actually is a very good introduction to what the Bible has to say about heaven—namely (1) that we must inevitably think of it in terms familiar to us and (2) that heaven is a realm, not of languorous leisure, but of purposeful activity.

One of the tenderest words in the Gospel was spoken to a penitent thief: "Truly, I say to you, today you will be with me in Paradise" (Luke 23:43). Emphasis here seems to be on the immediacy of our entrance into God's nearer presence. Jehovah's Witnesses, whose theories require a lengthy sleep for the dead, have altered this passage to make it serve their own doctrine: "Truly I say to you today, you will be with me in Paradise." Punctuation is a man-made device. Consider what a difference is made here by the relocation of a comma! As if to anticipate Jehovah's Witnesses at this point, James Moffatt makes the passage read: "I tell you truly, you will be in paradise with me this very day."

"Paradise" is a Persian word, adapted by the Hebrews from the most benevolent of their conquerors. Xenophon uses it to describe an enclosed park or garden. The Hebrews came to use it for the primeval Garden of Eden where God had first talked with man. For the Hebrews, things deeply religious could never remain a mere memory; and a cool, refreshing garden became an inspiring hope. The word occurs three times in the New Testament. In addition to Luke 23:43, the references are II Corinthians 12:3, where Paul speaks of an ecstatic moment when he was "caught up into Paradise" (just as we are sometimes transported to the seventh heaven of delight!), and Revelation 2:7, "the paradise of God"—as man's pilgrimage began in a garden, so it leads toward another!

That Jesus uses "Paradise" in speaking to the penitent thief suggests his gracious accommodation to our need. The dying thief, in an agony of loneliness and remorse, was suffering the



by **J. Carter SWAIM**

Director, Department of the English Bible
National Council of Churches

pains of thirst and the darkness of impending death. He did not need philosophic disquisition about the number of heavens there might be (in II Corinthians 12:2 Paul mentions the third; some Jews taught that there were 365). He needed consolation and relief. Jesus, using a word even a brigand could understand, promised him Paradise. It is probable that Jesus is neither confirming nor correcting popular notions but simply giving a soul in deep torment the consolation, not of divine remembrance at some unknown time in the future, but of immediate release and security.

Paul's prison thought is basically the same: "My desire is to depart and be with Christ" (Philippians 1:23). Paul's earlier speculation about the future had been in apocalyptic terms: "The Lord himself will descend from heaven with a cry of command, with the archangel's call" (I Thessalonians 4:16). Once he expected the world to be rolled up, and he thought it would happen in his lifetime. Now his finest hope is "to depart and be with Christ, for that is far better." Yet it is only the externals of his hope which have been altered. The essence remains unchanged. The early picture of the descent from the clouds culminates with the words, "so we shall always be with the Lord" (I Thessalonians 4:17). Whether the time be long or short, the thing for which he longs is Christ's nearer presence!

The medieval mystics said they would rather be in hell with Christ

than in heaven without him. Fellowship with Christ *is* heaven. Separation from Christ *is* hell. Those two sentences summarize all that the Bible, through its many and varied picture-words, has to tell us about life after death.

From the viewpoint of returning exiles, the prophet Zechariah envisioned the land of man's deliverance neither as a garden nor as a suburb but as a city in which the people of all ages would carry on appropriate activities. Zion would be rebuilt. "Old men and old women shall again sit in the streets of Jerusalem, each with staff in hand for very age. And the streets of the city shall be full of boys and girls playing in its streets" (Zechariah 8:4f). Also the Seer whose vision brings the Scripture to its close thinks in terms of a New Jerusalem.

The New Jerusalem, however, turns out to be simply the old Jerusalem enormously magnified and glorified and beautified. It is a vast city, fifteen hundred miles in each direction. The symbolic nature of the picture is indicated by the fact that the city is not only fifteen hundred miles wide and fifteen hundred miles long but also fifteen hundred miles high (Revelation 21:16). That makes it a cube. In the old Temple the Holy Place, where God was thought especially to dwell, was a cube. Into that place only the high priest could enter. But now no one is shut out from God's presence. In fact, there is "no temple

(Continued on page 25)



in Christian Education

Prepared by the Department of A-V and Broadcast Education of the National Council of Churches

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For your copy of the revised and cumulative 1960-1961 Fifth Edition of the **AUDIO-VISUAL RESOURCE GUIDE**, order from your denominational publishing house or regional office, council of churches' office, or local A-V dealer. Its price has been reduced to only \$2.95 in order that the widest possible mass market may benefit from this "standard in its field" with classified evaluations of more than 3,000 church-related A-V materials. Order today.

Film Klips

The Story of Ruth

(20th Century-Fox) Directed by Henry Koster; featuring Elana Eden, Peggy Wood, Stuart Whitman, Jeff Morrow, Tom Tyron, and Vivica Lindfors.

While most discerning movie-goers will find nothing in this picture to set it apart as a great motion picture, they will experience a pleasant change from the recent run of biblical extravaganzas. To be sure, it has its spectacular moments, but noticeably absent are the all-too-common scantily clad dancing girls and controversial visualizations of super-miracles.

The source material for the picture, of course, is the Old Testament book of Ruth, a beautifully written and deeply moving story of love and devotion. The story line is familiar. Ruth, a Moabitess, upon the death of her Judean husband decides that her life is to be with her mother-in-law, Naomi. The two return to Judea and Ruth meets and weds Boaz, a kinsman of Naomi. The two have a son, Obed, who is later to become the grandfather of David.

In the movie, however, the story is not

quite so simple. Using what might be called poetic license, the picture draws a rather startling contrast between Judean and Moabite cultures, placing Moab, unfortunately, in a little bit too bad a light to be accurate. Ruth is portrayed as a neophyte Moabite priestess who falls in love with and is converted by a Judean goldsmith. This young man, in trying to rescue Ruth from her surroundings, is killed, along with his father and brother. This sets the scene for Ruth to escape to Judea with Naomi. The story follows the biblical account reasonably well from this point on. It is to the credit of the producer that, although much is added to the original story, the additions are believable and do not contradict the source. It could have happened that way.

Aside from a few lapses into scenes which might border on sadism, the picture is done in good taste. All in all, it is a good evening's entertainment for all ages even though one would have liked to see a few scenes deleted. The color photography and the music are effective and pleasing.

If you are looking for a simple, heart-warming story of love and conversion with a touch of the spectacular, this is a movie for you to see. If you are looking for anything more than this, look elsewhere.

C. Burtis Crooks, Jr.

Current Evaluations

(from a nationwide network of
interdenominational committees)

Face of Crime

59-minute motion picture, b & w. Produced by CBS-TV for the Prudential Life Insurance Company of America, 1958. Available from Prudential agents in your community. Rental: Free loan.

This documentary film presents an examination of some of the most up-to-date methods employed in the rehabilitation of criminals. We are taken into a typical modern penitentiary and shown some of the methods used in trying to make the inmates face their problems, bring them out in the open, and talk about them in the hope that adjustment will be easier when they are released. Group therapy and the use of "truth serum" are among the methods described.

There is no reason why this film could not have many uses in the framework of the church. It gives a realistic and sympathetic picture of some of the problems and solutions found in many penal institutions. While not specifically church-related, it deals with an area which should be of concern to every Christian citizen. Minor negative points are the length of commercials and a failure to give a complete picture of the problems of penology, but these should not detract from the film's

impact. *It is recommended for instruction and discussion with senior highs through adults.* The film is part of "The Twentieth Century" series.

(IX-B-8, 9, 6)†

Family Circus

10-minute motion picture, color. Produced by Columbia Pictures, 1958. Available from the International Film Bureau and some other educational film libraries. Rental: \$5.00

This UPA cartoon is the story of Patsy, a youngster extremely jealous of her baby brother because their father ignores her while paying great attention to the baby. Patsy acts up in order to gain attention and accidentally knocks her father unconscious. While in this state, the father has a dream in which he acquires a new understanding of Patsy's behavior and realizes it stems from his own neglect of her.

This is a skillful presentation of the serious family problem of sibling jealousy. The purpose of the cartoon is to point up the problem rather than give an answer, although a possible solution is suggested. The excellent artwork, the background music, and the touches of humor all contribute to the film's effectiveness, but there is some danger that the viewers will enjoy the cartoon so much that they will miss the point of it. Because of this, a follow-up discussion led by a capable leader who knows something about child psychology is mandatory. *As a discussion springboard with parents, the film is recommended.*

(VII-D)†

Let's Sing about Creation

One 10-inch, 78 rpm recording. Produced by the Southern Baptist Convention (Broadman Press), 1959. Available from Baptist Bookstores and other Broadman dealers. Sale: \$1.25

The first chapter of Genesis is interpreted for children on this teaching record. Integrated into the narration are songs to sing and music to listen to and act out. The King James Version is used for the narration.

This pleasant, musical interpretation of the creation story is of good quality and certain to hold the attention of young children. The narrator's voice is easy for listening, although the words to the music are occasionally unintelligible. The King James wording may not be as easily understood by children as present-day language, but the recording is recommended for instruction and inspiration with nursery children and kindergartners. Younger primaries might also benefit from it.

(I-A-1)†

Make a Movie without a Camera

6-minute motion picture, color. Produced by Bailey Films (Patrician Films), 1959. Available from the producer plus some university and other educational film libraries. Rental: \$3.00

This color film demonstrates a new art form. It shows an active group of youngsters gathering together the materials needed, preparing their work area, drawing and painting on exposed movie film or leader film, and finally running their

†Indicates subject area or areas used by the Audio-Visual Resource Guide to classify church-related A-V materials.

creation through a projector and viewing the unexpected results. Step by step, we are shown "how," up to the adding of a musical background to the decorated film.

Some viewers may feel that this film has little use in Christian education, but others will appreciate it as an exciting new craft project for use in vacation church schools or similar activities. The creative possibilities are unlimited. The film gives an easily understandable picture of how to use the project. Securing leader film may be a problem in some churches, but most home movie enthusiasts and dealers have plenty of it. Professional in its technical aspects, *the film is recommended for instruction and motivation with juniors and junior highs as well as leaders and teachers.* (X-D-8)†

Over-dependency

32-minute motion picture, b & w. Produced by the National Film Board of Canada, 1948. Available from university and other educational film libraries. Rental rates will vary.

This film presents a case history of a young married man who develops an illness with no physical causes. He goes to an understanding doctor who sees his psychosomatic problems as stemming from a childhood of over-dependency. Slowly the man begins to understand the emotional causes of his illness and begins to take hold on life with a new confidence.

This mental health film will be a real awakening for some people as they see how over-dependence can develop so easily in children and have serious consequences later in life. It is a sensitive portrayal of a real situation. The film is quite dated with regard to clothing and physical surroundings, but this is a minor weakness and should not seriously detract. *As instruction and a kick-off for discussion with young people through adults, the film is recommended.* One utilization suggestion would be to have a psychiatrist or other qualified person present for the follow-up discussion.

(VI-C-1)†

Petra

20-frame filmstrip, color, script, guide. Produced by Matson Photo Service, 1956. Available from the producer. Sale: \$4.00.

(Also available as a set of 20 slides. Sale: \$5.00.)

Petra was the magnificent caravan stronghold of the Nabateans. This filmstrip shows the architectural splendors of this 2000-year-old red rock city as they appear today. The importance of Petra in ancient times is described along with the pictures of the ruins.

The color photography of this archeological study is generally better than average and adds much to its effectiveness. However, there are a few significant weaknesses which should be taken into consideration. The script is rather dull and not too informative; a map is not included to orient the viewer; nevertheless, for groups interested in archeological studies, *the filmstrip is acceptable for instruction and discussion with young people through adults.*

(III-A-1)†

Roger Williams

42-frame filmstrip, color, captions, guide. Produced by the McGraw-Hill Book Co. (Text-film Dept.), 1956. Available from the producer and other educational filmstrip dealers. Sale: \$6.00.

Through the medium of artwork, this filmstrip depicts the life and work of the champion of freedom of speech and religion. It also discusses the events and personalities that influenced him.

The information contained in this filmstrip is accurate and well developed, but is sketchy because of the relatively short length of the piece. Many viewers will feel that the captions are distracting and uninteresting. The artwork is uneven in quality, but color is generally good. The filmstrip would be useful for general background information or for a review of material already studied in greater detail. While the subject matter has a special appeal for Baptists, it has a place in the heritage of nearly all Protestant bodies. All in all, *the filmstrip would be acceptable for instruction, discussion, and inspiration with juniors through senior highs.*

(IX-B-3; I-C-2)†

What and Where Is Heaven?

(Continued from page 23)

in the city"—for the reason that no temple is needed when men's whole activity is devoted to glorifying God.

The old Jerusalem had a wall around it, with gates for those entitled to be admitted. The New Jerusalem too has walls and gates. But these gates are different: They "shall never be shut by day—and there shall be no night there" (Revelation 21:25). Through these wide-open gates the redeemed shall bring "the glory and the honor of the nations" (Revelation 21:26).

The New Jerusalem differs from the old Jerusalem also in that everything which harasses has been done away. "They shall hunger no more, neither thirst any more" (Revelation 7:16). After hours on the cross, the penitent thief was hungry and thirsty—as ordinary citizens in Palestine often were in a land where limited natural resources meant that food and water were often scarce. In the Seer's vision too, "the sea was no more" (Revelation 21:1). The Hebrews were afraid of the sea. Its unruly waves symbolized chaos to them. Those who ventured out upon it sometimes did not get back. The sea stood for danger and separation, for loneliness and the anxiety of farewell. All sorrow too has been done away: God "will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor

crying nor pain any more" (Revelation 21:4).

Thus the men of the Bible interpreted the fondest and most ancient of human hopes in terms of the world that they knew, whether the cool, refreshing garden or the bustling life of a dedicated city. There "his servants shall worship him; they shall see his face, and his name shall be on their foreheads" (Revelation 22:4). George Buttrick suggests that Jesus' phrase "the eternal habitations" (Luke 16:9) is a reminder that heaven will be a place of meaningful activity. The word translated "habitations" is really "tents." Heaven is a "tent" because "its rest is not stagnation; it has the hope of the unattained, the zest of the ongoing. Heaven is 'eternal' because its energies bring no poison of fatigue, its journeys no disappointment; because its hope is always brimming eagerness" (*The Parables of Jesus*, p. 124f).

Calvin said that we ought not to transfer to an indefinite future what is intended for us here and now. Heaven is a continuation of that life which is hid with Christ in God and into which we are called here and now to enter. Sadhu Sundar Singh tells how, when he became a Christian, he was driven from home and family. The first night he spent in cold and loneliness underneath a tree. He was not used to life without a shelter. "I began to think," he says. "Yesterday and before that I used to live in the midst of luxury at my home; but now I am shivering here, and hungry and thirsty and without shelter . . . I had to spend the night under the tree. But I remember the wonderful joy and peace in my heart, the presence of my Saviour. I held my New Testament in my hand. I remember that as my first night in heaven."

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Worship Resources

for October

Primary Department

by Martha Elliott DEICHLER*

THEME FOR OCTOBER:

Beyond Ourselves

For the Leader

This month an attempt will be made to develop on the part of the primaries a real concern for other people. Since October is for many the opening of another church school year, new first-graders will be coming to the primary department. The older primaries' concern for others will begin as they help to make the newcomers feel at home and become acquainted with different procedures and surroundings. From this beginning their concern will widen to include the world fellowship.

The service suggested for the first Sunday is "about" worship and is more instructional than worshipful. It might be wise to appoint, earlier, some older members of the department not participating in the service to act as "welcoming ushers." They can tell the children which seats to take and help to create a spirit of reverence by the way in which they act and softly speak. If the service is held at the beginning of your session, these helpers will be of great assistance. If it is at the close of your session, the class teachers can prepare the first graders for it.

If the worship time is included at the appropriate moment in the separate classes, less actual "setting" preparation is needed. Often in a primary class session, a natural time of worship will appear. This feeling of closeness to God, of awe for his work, of gratitude for his blessings,

and of desire to be a part of his plan, is not always induced by lighting, worship centers, music, works of art, etc. It is often a natural reaction to the immediate situation and thus, in my opinion, a very meaningful experience. The teacher needs to have ready materials for such a time: a short story, a suitable poem, a Bible reference, a verse of a familiar song, a fitting illustration, and thoughts for prayer. He may use one, all, or none of what he has prepared, depending on the time available and the intensity of the experience.

However, if the worship period is to be at a specific time, try to create an atmosphere that will help most of the children in the department share in it. A neat and orderly room, carefully arranged chairs, an unburdened piano top, draperies hung straight and shades at even levels, attractive flowers, plants or suitable pictures, quiet music and dimmed lights, a neatly groomed leader, and rehearsed participants—all will help induce the attitude desired.

We are creatures of habit, and often good habits of worship can be established by the use of a few simple rules. For example, there will be no talking or whispering after the quiet music has started, or after a certain place in the room has been passed as the children approach the worship area. Since it is difficult for children to clear their minds completely, some visual hint of what they are to consider is helpful as they enter the room. Thus they can ponder the richness of the harvest as displayed by fall fruits, or the extent of God's concern for all as they see a picture of Jesus with the children of the world.

The materials gathered here are resources. They may be used on the designated Sunday or filed for future reference. They are merely ideas and suggestions which may prove helpful to you as a leader of either an entire primary department or a small class. They are not to be followed word for word but should act as springboards as you create a worship service to meet the needs of your own church school situation.

Perhaps the response to the questions at the close of the first service of the month will give you an honest appraisal of what you are accomplishing or not accomplishing through the worship periods. For some it may mean a re-evaluation of purposes and procedures. For others it may be a much-needed bit of encouragement. Whatever the reaction, remember that lasting results are not always seen immediately.

The fourth service has to do with Hal-lowe'en and the opportunity of sharing through UNICEF. If you care to promote such a project in your community, you may purchase for \$1.00 a kit sufficient for twenty-five children from:

U.S. Committee for UNICEF
P.O. Box 1618
Church Street Station
New York 8, N. Y.

Canada has its own program sponsored by the Canadian UNICEF Committee.

It is your privilege to lead boys and

girls toward a fuller knowledge and love of God. Be sure that your own spiritual life is a vital and growing one. Since you can share with others only that which you yourself have, you will need to spend time during the week for the enrichment of your own soul through the disciplines of study, meditation, and prayer.

The songs are selected from *Hymns for Primary Worship*, published by Westminster Press and Judson Press. The same or similar songs will be found in other children's hymnals.

I. Concern for Our Newcomers

(Leader will need to rehearse with the second- and third-graders who take part in the worship service. They will participate without announcement.)

INTRODUCTORY MUSIC: "He shall feed his flock," p. 188

CALL TO WORSHIP: Psalm 126:3, read by a third-grader

Third-Grader: These words come from the Bible, and even though they were written long, long ago, they help us to think of God today too. We plan to open our worship time each Sunday this month with this same verse. Some people speak of this as a "call to worship." It should help each one of us feel close to God.

Second-Grader: Songs and hymns also help us to think about God. Today we selected one that you perhaps already know.

HYMN: "Father, we thank thee for this night," both stanzas.

Another Second-Grader: We try to remember other people and share with them. One way that we do this is bringing our offering to the church school each week. Our gifts of money help to do God's work.

OFFERTORY PRAYER: (given by same primary) O God, we give because we love you. Please use our offering in your work. Amen.

Another Third-Grader: Prayer is talking to and listening to God. Often we make up our own prayers in our classes and share them with the department during the worship time. This is one we use several times last year and one in which you all can share by repeating the response.

(Use a favorite litany or one composed by the four children participating in this service.)

DISCUSSION: (Ask one of the teachers to be prepared to take notes on this conversation for later guidance.)

Leader: Four of our primary boys and girls have helped us to become familiar with some points of our worship together. What other things do we do sometimes during worship?

How would you explain worship to someone who had never heard the word before?

Our janitor sees that our room is neat and clean, and our leader often arranges something pretty for us to look at such as a picture, lovely flowers, or beautiful leaves. What can you, as children, do to help make our worship together a happy experience?

What part of our worship makes you feel especially close to God?

*Pastor's wife, East Penfield Baptist Church, Fairport, New York; formerly a local church director of Christian education.

CLOSING PRAYER:

Our Father, we are glad to come here to worship—to read the Bible, to sing, to bring our offering, to give thanks, and to listen. Help each one of us to make it easy for those who sit next to us to worship you. Amen.

2. Jesus Helped Others

SONG: "Tell me the stories of Jesus"

PICTURE TALKS:

From your teaching set of pictures for primaries, select three which will illustrate how Jesus helped people. Using them one by one, ask questions that will lead to discussion. For example, "What did Jesus do to help people? Why did he help them? How was he able to do the things he did? Even Jesus needed help from God to live the life he did. Perhaps in this poem you will discover his secret." (Read the words of the hymn, "Jesus went alone to pray.")¹

Continue the discussion by shifting to what children can do. For example, "What does God expect you to do to help people? What can you do? How can you know what he wants you to do?"

PRAYER:

I shall give you ideas to think about as you each will pray silently. When I pause, will you pray just for a moment? Even though your prayer is not said aloud, God will hear it.

Will you thank God for sending Jesus to earth?

Will you thank God for the many ways in which Jesus helped people?

Will you thank God for the Bible through which we can learn of Jesus?

Will you ask God to help you to help someone else today? Amen.

3. Helping Makes Us Forget

SONG: "What can I give him?"

Leader: Jesus loved people so much that he wanted to help them. He even forgot all about himself. When we care enough about others, we will forget our selfish desires and stop looking for rewards. Our folk tale from Russia is about just such an idea.

THE KEY TO THE GOLDEN PALACE²

The Golden Palace was said to contain everything that would please the heart of any child, and all the children everywhere tried every day to do good things that would earn them the key to the palace.

"What shall I do to earn the key to the Golden Palace?" asked one child. "I have brushed my hair until it shines like gold in the sun, and I have woven many yards of linen—all for the key to the Golden Palace; and no one has given it to me."

"These do not count," said the old doorkeeper, patting the child's golden head with his wrinkled old hand. "Do something each morning for somebody else, and thou shalt earn the precious key."

So the child laughed happily and ran off to find someone to do something for,

that she might earn the key. The streets of the city were full of people, and the child searched among them until she found an old beggar. Running to him, she poured out to him all the precious coins she had been saving for many weeks.

"Now," she said gayly to herself, "I have earned the golden key," and she ran off to tell the old doorkeeper.

But the old man shook his head sadly. "Try again, child," he said.

And the child went back to the city, disappointed. As she came to a steep hill she saw ahead of her a poor, lame woman who was climbing the hill painfully and dragging a heavy bundle upon her back.

"I'll help her," thought the child. "That will surely be enough to earn the key."

Taking the bundle in her strong, young arms, she trudged up the hill beside the grateful woman, and then, turning, she ran so fast to see the old doorkeeper that she did not notice the happy light in the eyes of the woman she had helped.

"Oh, doorkeeper," the child cried eagerly, "the key, the key!"

Tearfully the weary old man said, "You must try again, child, try again."

But by now the child was discouraged, and walking home slowly she decided to give up the work for the key. It was impossible to earn it. She didn't want the key anyway.

Passing through a wooded section she heard a faint cry among the bushes, and was frightened. When the cry came again she realized it must be a dog, so she parted the bushes and saw a little shaggy dog caught in the trap of a hunter.

"Oh, you poor little dog!" she cried as she knelt and tried to unfasten the trap. "Don't cry, I will try to help you."

The child pulled at the heavy spring until her fingers were torn and bleeding. Finally the little dog was free, and he licked her hand and whimpered. She made some bandages from the hem of her skirt and wound them round the bruised paw. Then lifting the animal in her arms, she trudged homeward.

Suddenly there appeared before her the old doorkeeper, holding out to her the key to the Golden Palace.

"Oh!" she said in astonishment. "The key is not for me. I did not help the little dog for the key. I forgot all about the key."

In the eyes of the old man there were tears of joy. "You forgot yourself, dear

child," he said; "the key is for those who forget themselves."

PRAYER: Dear Father in Heaven, we thank you for your love for us. Please help us to help you make our world a happy and friendly place. Help us to care enough about other people to forget our own selves. Amen.

4. Concern Through UNICEF

SONG: "Nobody is too young"

TALK: What Is Hallowe'en?

Next week we celebrate Halloween. Did you know that it started as a religious holiday? About six hundred years after Jesus lived here on earth, Christian people in Europe decided to have a special day to remember folks who had lived good lives and now were dead. Perhaps now they were saints, thought the people, because of the holy things they had done on earth. Hallowe'en, called Allhallows or All Saints' Day, was celebrated as a feast day in the fall, after all the good food had been gathered and stored. On the night before, the people built a large bonfire and ate apples and nuts, told stories, and did magic tricks. Some people made up strange tales about the spirits of the dead, and so you can see how ghosts, goblins, and witches became associated with Hallowe'en.

On Allhallows, many went to church to pray and to remember the good people who no longer were alive. Many Christians today go to their churches for special services on this day.

Through the years Hallowe'en became a time for parties and fun and pranks—a time when boys and girls went begging for treats for themselves. However, in 1950 one small Sunday school class had an idea. Instead of asking for treats for themselves they decided to ask for pennies to help feed the hungry children of the world. Other boys and girls liked this idea too, and it spread through all the United States and even to other parts of the world. Now each year at Hallowe'en thousands of children collect thousands of dollars to help buy food and medicine for friends in over one hundred countries. Through our United Nations this money is sent to areas where the need is the greatest.

PRAYER: Our Heavenly Father, we know that you are a God of love and are concerned when any boys and girls are

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¹Hymns for Primary Worship.

²From *There Are Sermons in Stories*, by William L. Stüder. Copyright 1942 by Whitmore & Stone. Used by permission of Abingdon Press.

hungry and sick. Help us to care enough to be of help to you by helping them. Amen.

5. Others Care, Too

SONG: "When I sit in my own dear church"

STORY: The Big Teacher³

Far away across the ocean in a small village in Thailand lived a group of natives known as Karens. Their huts were poor, their food was not ample, and money was very scarce. Most of the boys and girls attended a mission school. It was a building made of bamboo woven together and placed high on poles. The sides of the room were just about three feet high, and from there to the thatched roof the space was open and unscreened. The children wore very few clothes, and children and adults alike went barefooted.

"The big teacher is coming." This message went out all through the area. On September 24 a big teacher from America would visit their village. This was indeed a real honor, and families started to make their plans to meet together at the school to hear him speak. Some would have to walk at least four hours to get in to the village.

Now there were no trains or buses which came to this village; in fact, there were not even any roads, so the big teacher had a hard time reaching it. First he rode in a sampan, which is just a large tree dug out to be a canoe and is moved by pushing a long pole into the river bed. The river he had to cross was

a swift one and often it was only through the skill of the native boatmen that the sampan stayed upright. After they crossed the wide river, the big teacher had to remove his shoes and socks, roll up his trousers, and walk for forty-five minutes through the jungle and across small streams.

When he arrived the natives were eagerly waiting to greet him. They immediately began their service, sang for him, and listened very attentively as he spoke. Of course, an interpreter translated his words so that they could understand him. At the end of the service they passed containers and all put in their offering. This was placed in an envelope and given to Dr. Willingham, whom the Karens had named the big teacher. On the outside was written: "The Bala Congregation is glad to give this offering to the big teacher to take and give to some church."

When the "Big Teacher" counted the money, he discovered that these natives, in spite of the poor way in which they lived, had given forty Baht and ten Satang—in our money \$2.00½.

Dr. Willingham continued his world tour of mission areas, took the envelope with him. When he saw all of the homeless Chinese children who wander into Hong Kong each day, he gave the money to the Tiger Tail Village. This is a center where Chinese orphans are taken care of by Christian people.

The Karens in Bala learned of God's love and wanted to share it with others by sending such help as they could. This is the way God uses his followers to do his work. He needs each of us to help him, too.

PRAYER: Dear God, thank you for the Karens in Thailand who helped in your work. We, too, love you and want to be your helpers. Please show us how. Amen.

reading, well prepared and rehearsed throughout the month by the whole group, would suffice. Note the suggestion for presentation under each weekly theme.

It is understood always that the leader should adapt any materials given here to his own group, and that the author wishes only to stimulate the leader's thinking and creativity in presenting his ideas in ways most helpful to his group.

The hymns suggested are found in *Hymns for Junior Worship*, Westminster or Judson Press, and also in other hymnals. Additional appropriate hymns may be used.

1. What Would You Do?

TO THE LEADER:

The story given here is best told in the teacher's own words. It would be still better if the leader would relate a true-life experience, known to the boys and girls, which has an implication similar to the one given here: the need for choice of values based on Christian teaching. Guard against artificiality; the situation must ring true. The questions following the story will then come naturally, and should be phrased in the teacher's own words, fitting the group addressed. The leader may decide whether these questions should be treated as rhetorical, i.e., requiring no spoken answers, or whether he wishes to encourage thoughtful comments by the juniors. A short silence following each question will allow time for reflection. The period should close with a short prayer by the leader along the lines indicated in the prayer given below.

STORY:

THAT SHORT, FUNNY DRESS

It was the first day of school. Mary Schmidt walked with her eyes on the ground, not daring to look at anyone. She knew she was different. She didn't even dare ask for the principal's office, because she knew she spoke with an accent which would cause people to turn and stare, if not laugh right out loud. She'd had to ask many questions since coming to America from Germany, and most people didn't understand her efforts to speak English. She walked slowly, hoping somehow to stumble into the right place. Finally the principal did see her and helped her to find the right class. She insisted that she could do the work in the sixth grade.

At lunch time, the teacher asked Susie Jones to show Mary the cafeteria. Susie and her friends were nice enough and pretended not to notice her sandwich of dark rye bread with thick cheese. Its familiar taste comforted her. Later, in the rest room, she overheard Susie and Alice whispering, "I don't think she likes us. She's awfully snobby. Who does she think she is anyway? Haven't we gone out of our way to be nice to her, inviting her to eat with us? Besides, look at that short funny dress . . ."

Mary Schmidt opened her mouth to say, "But I do like you . . ." but then she remembered she wasn't supposed to be listening. So after that first day she ate alone and studied while she ate, pretending she didn't want company.

Some time later a strange thing happened. Folk dancing, which Mary and her friends had enjoyed back in her country for festivals and fun, was part of the school program here in America. Mary

Junior Department

by Jean Hastings LOVEJOY*

THEME FOR OCTOBER:

How Does the Story End?

For the Leader

The resources given below are not arranged as complete orders of service. The space is given rather to a variety of presentations which should help the juniors to understand what it means to live as Christians. A general order of service, into which these materials or others developed by the leaders may be fitted, might be:

CALL TO WORSHIP

HYMN

SCRIPTURE

MEDITATION, STORY, DRAMATIZATION, OR DISCUSSION, Etc.

PRAYER

OFFERING

HYMN

BENEDICTION

It is hoped that the leader will make opportunity for the worshipers to participate, both in leading the various parts of the worship period and in feeling involved in it. This will probably mean work with groups of juniors outside the church school hour. In departments where there are several classes, the department head might ask each class to take the service for one Sunday, using as many as possible of the five different forms of presentation suggested below. In smaller departments perhaps one play or choral

*Teacher of fifth and sixth grades, North Congregational Church, Berkeley, California; now under appointment of American Board with her husband, Allen Lovejoy, to Tunghai University, Taiwan.

saw Alice's face become unhappy when Miss Collinwood asked Alice to be Mary's partner. But when the music for a polka started, Mary knew just what to do, and for once forgot to be embarrassed. Mary acted as the boy partner and whirled Alice around and around through the steps with ease.

At recess she heard Alice say to Susie and the others, "But I tell you she's just shy. I'll bet Mary's lots of fun." Mary also heard Susie reply, "O. K., go ahead and be friends with her if you like her so much," and saw her walk away.

QUESTIONS FOR MEDITATION:

1. If you were Alice, would you be loyal to your best friend, Susie, or would you say, "Phooey! if that's the way you feel . . ." Or would you get acquainted with Mary and try to help her to speak English so that she might become a part of the group of friends you know? It might be tough going for a while, because your own group of friends might not understand your spending so much time with Mary. They might "cut you low," and Mary too.

2. Would it bother you to walk down the hall with someone who dressed differently from you? Spoke differently? Someone who didn't fit in with the ways you were used to—for instance, one who brought a different kind of lunch?

3. Could you invite Mary Schmidt to your house to meet your family? to your church school class? to your scout troop?

4. If Mary didn't change her ways, but continued to wear short, funny dresses, would you still be friends even if your other friends made fun of her? Would you stick up for Mary?

PRAYER:

Our Father, we ask you to help and guide us every day in learning how to do your will. Being friends with people who are different is hard. Help us to have courage to be good neighbors. In Jesus' name, Amen.

CLOSING HYMN: "I would be true"

2. People of God

FOR THE LEADER:

Since the Jewish New Year comes about this time, the leader may wish to recognize it by presenting a short panorama of our Judeo-Christian heritage through men of faith, as given in Hebrews 11 and 12. When the Scripture is read, the reader should hold a copy of the Bible and refer to the passages being read, even though the selections may, for convenience' sake, be typed out on one sheet.

Several juniors may take the different parts in this presentation, with the leader acting as narrator. If desired, the boys and girls may wear appropriate head-dresses or other indications of costume. Or the material may be presented by puppets or by shadow figures, if the equipment for such dramatizations is already available.

If a more detailed description of the Jewish New Year is desired, a brief but adequate one may be found in *One God: The Ways We Worship Him*, by Florence M. Fitch, Lothrop, New York, 1944.

CALL TO WORSHIP: The Shema (Deuteronomy 6:4a)

DRAMATIC PRESENTATION:

THE PEOPLE OF GOD

Narrator: At this time of the Jewish New Year celebrations, let us remember the great leaders of the Jewish people,

who in the Bible are called "the chosen people of God," and who have given us a rich heritage.

Abraham: "By faith Abraham obeyed . . ." (Read Hebrews 11:8-10, RSV.)

Moses: "By faith Moses . . ." (Read Hebrews 11:24, 25.)

The Prophets: ". . . the prophets—who through faith . . ." (Read Hebrews 11:33-38.) Still they fearlessly called their people to the repentance of their sins.

All: "Therefore, since we are surrounded by so great a cloud of witnesses . . ." (Read Hebrews 12:1, 2, RSV or Phillips' translation.)

Narrator: Following in the great Jewish tradition, a young girl, hiding in an attic for over two years from the German Secret Police, wrote in her diary:

Anne Frank: "It's twice as hard for us young ones to hold our ground, and maintain our opinions, in a time when all our ideals are being shattered and destroyed, when people are showing their worst side, and do not know whether to believe in truth and right and God. . . .

"It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything I still believe that people are really good at heart. . . .

"I must uphold my ideals, for perhaps the time will come when I shall be able to carry them out."¹

Narrator: Six months later, at the age of fifteen, Anne Frank, a Jewish girl of recent time, suffered a martyr's death in a concentration camp in Germany.

A German seminary student in the year 1959 came to a young people's group in America to help them to understand what made the Nazis treat the Jews so unmercifully. He said that he was about eight years old when Hitler came to power as the dictator of Germany. Hitler organized them into a "Yes-Army," the Hitler Youth. The student said that his father became a Nazi in order to go on living and to protect his family. This young German boy was taught to believe that the Nazis were a superior race, that the Jews were inferior and must be put to death. He confessed before that group of American youth that he now felt guilty of this crime against these people of God. He was studying for the Christian ministry partly in order to make up for this sin.

CLOSING:

For these people to whom the promise of God meant suffering, and to whom today Jesus is only another prophet and not the Messiah, what will the end of their story be? Can we as Christians forget that the Jews, too, are children of the promise of God? Do you agree with Anne Frank "that people are really good at heart"? What happened to make her think so?

PRAYER OF DEDICATION OR OFFERING:

Our Father God, help us to dedicate our lives and our gifts to helping right the wrongs done against thy people. Amen.

BENEDICTION: Jesus, quoting from Jewish Scripture, said (Read Matthew 22: 37-39, RSV, quoted from Deuteronomy 6:5 and Leviticus 19:18.)

¹From *Anne Frank: The Diary of a Young Girl*. Copyright 1952 by Otto H. Frank. Reprinted by permission of Doubleday & Co., Inc.

3. In the Name of Jesus Christ

FOR THE LEADER:

The playlet below is based on the denial of Peter, as recorded in the four Gospels, and on his later ministry, as given in Acts 2. It will require advance preparation, with juniors trying out for the various parts and voting for the one who best reads the part of Peter. The properties, costumes, and the placards may be made by those not having speaking parts. A word of warning: juniors love play-acting; the emphasis on the meaning and not the play-acting can be avoided by reading it always in a worship setting.

If you think the point of the dramatization needs to be made more specific, this could be done in a brief meditation which points out that we, like Peter, deny Christ in our lives, but that God's forgiveness redeems us and gives us another chance to show faithfulness. This statement may come as the result of a discussion or may be written by one of the juniors.

A PLAYLET:

PETER, THE APOSTLE

Introduction: The example of Peter, the Apostle, shows us how God can use even the weak to do his will. From denying any acquaintance with Jesus of Nazareth, when his master and teacher had been arrested by the Roman authorities, Peter went on to proclaim him the Christ to many peoples.

Scene I: (Eleven disciples are sitting at a table with Jesus.)

(Placard brought forward and displayed during the scene, reads: "The Last Supper of Jesus and his disciples.")

Jesus: (sadly) I have tried to warn you that I will soon be betrayed into the hands of those who do not believe that I am the Son of God. I know that you too will become frightened and run away. *(He gets up and starts toward the door.)* I must go away now to pray to the Father for strength.

Peter: (catching hold of his sleeve to stop him) Master, I will never run away and leave you to the enemy.

Jesus: (turning and looking at Peter) Yes, Peter, even you, upon whom I want so much to depend, on this very night before the cock crows for the dawn, will deny three times that you ever knew me.

Peter: (protesting) Master, I would rather die than deny you.

Other Disciples: Master, we will never deny you. *(They all follow Jesus from the room.)*

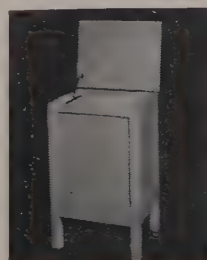
Scene II: (Courtyard of the high priest; a fire around which several figures including Peter are standing.)

(Placard reads: "Courtyard of the High Priest.")

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A maid: (addressing Peter) You also were with Jesus, the Galilean?

Peter: I don't know what you are saying. (turns away angrily)

A bystander: I am sure that I have seen this man with Jesus, the Nazarene.

Peter: (stubbornly) I never knew the man of whom you speak.

Another bystander: But you speak like a Galilean. Was not this man famous in the country of Galilee?

Still another bystander: Certainly, this man here (pointing to Peter) was in the garden with Jesus when the guards came to arrest the teacher from Nazareth. I saw him draw a sword and cut off the ear of one of the guards.

Peter: (now storming up and down angrily) You are out of your mind. I never even heard of this Jesus. (Cock

crows in distance; Peter is startled, then bows his head in shame as he remembers the words of Jesus so recently spoken to him at their last meal together. He goes out quickly.)

Scene III: (Peter and a crowd of listeners.)

(Placard reads: "Months later. Peter preaching at Pentecost.")

Peter: "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins."

Scene IV: (before the gate of the temple)

(Placard reads: "Peter and John at the gate of the temple.")

Beggar: Give me money. I cannot walk or earn my bread. Give me money. (Seated and holding out his hand.)

John: Look at us.

Peter: "I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk." (Takes beggar by the hand and raises him to his feet.)

Beggar: (leaping for joy) Praise be to God. I can walk! I can walk!

Scene V: (the Apostles seated around a table with Peter before them)

(Placard reads: "Peter before the Church Council in Jerusalem")

James: (seated at the center) Peter, you have been brought before this council to answer some questions concerning your actions. Why did you preach to the non-Jews, or Gentiles, and even eat with and baptize the centurion, Cornelius of Caesarea, and the tanner, Simon of Joppa?

Peter: James, brother of our Lord, I had a dream in which I believe that God himself told me that all men are his children, that not just the Jews but Gentiles too are worthy to hear the good news of Jesus Christ.

James: But Peter, surely you remember that our Lord was a Jew and we too are God-fearing Jews. We Jews must abide by our time-honored laws. How can you therefore baptize the unclean Gentiles in Jesus' name?

Peter: Our Lord told us that John, who baptized him in the wilderness, baptized with water, but that we must be baptized with the Holy Spirit. I saw with my own eyes the Spirit so move men that they believed in Christ risen from the dead. God means these Gentiles to have eternal life through his love too. Praise be to God.

HYMN: "Lord, I want to be a Christian" may be sung softly as a closing prayer or benediction.

4. Brethren in Christ

FOR THE LEADER:

Two juniors who read especially clearly may be chosen to read the letters below. The present-day application is obvious. Today we too fail to keep our churches Christ-centered. Denominational, racial, and political differences often obscure the work of Christ in the world today.

TWO LETTERS:

A. FROM A CHURCH IN GALATIA TO PAUL

The Christian Church in Galatia sends greetings to Paul, a prisoner in Rome, by the hand of Timothy, our brother in Christ. Grace and peace be to you, Paul, from God the Father and Jesus Christ, our Savior.

We wish you could come to us in per-

son. It seemed much easier to be good Christians when you and Timothy were here with us.

We are confused. We want to continue to be good Jews like our fathers before us. Shouldn't we, as good sons of Abraham, follow the laws in the Torah as we always have? These have been handed down to us by our parents: laws about the Sabbath, unclean meat, associating with non-Jews, etc. Besides, our Roman rulers know us as good Jews. Isn't it better not to confuse them?

Paul, our brother in Christ, you have never told us in simple words any single law of conduct which we must obey as Christians. You said only that we need to have faith in God and believe that he sent Christ to save us. We have never seen this Christ. We only know that your faith in him is strong. We need you to come and tell us again. At least send us a letter. Some of our number do not even call themselves Christians any more.

Your brethren in Christ in Galatia

B. PAUL'S REPLY (Based on Galatians 3, RSV)

Paul, an apostle through Jesus Christ and God the Father. Grace and peace to you and the churches of Galatia; to him be glory for ever and ever.

I am amazed that you have so soon forgotten what is the center of the gospel message. This message came to me direct from Jesus Christ. You know the story of my conversion. People are amazed that I could change from one who persecuted the Christians to one who preaches that Christ was really the Messiah, the chosen messenger of God. I changed because I saw the risen Christ on the road to Damascus. It is the will of God for me to tell others about him, both Jew and Gentile.

About the law: of course, if we are Jews, we believe that the promise was given to Abraham and renewed again and again to our leaders; as Christians we believe that Jesus is the fulfillment of that promise. Your faith in this fact alone is enough to change your life. You ask if you must keep every little detail of the Torah handed down by your fathers. If you think this is more important than that you are forgiven of your sins through the death of Jesus Christ on the cross, you are indeed lost. Christ died for you not to fulfill the law. Don't you remember, you foolish people, that I told you that you were baptized of the Holy Spirit? This is the Spirit of God made known to us through Jesus Christ. Now that he has died for us and been lifted up to be with God, we must have faith that we too can be made perfect in God.

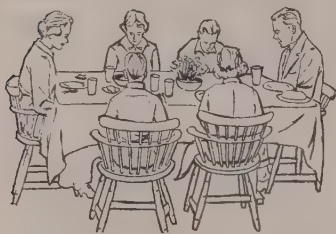
My beloved brethren in Christ, the whole history of the Jewish people from Abraham on down teaches us to have faith in God's promises. We are sons of Abraham, yes, but now, reborn in the Spirit, sons of God. I will write to you soon again. The grace of our Lord Jesus Christ be with you now and always.

Paul
HYMN: "The Church's one foundation." read first, and then sung.

5. God Helping Me, Here I Stand

FOR THE LEADER:

The last Sunday in October is Reformation Sunday, when we consider the im-



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portant convictions we Protestants believe. It is suggested that this take the form of a dialogue between a chorus of Catholics, representing the established church of the sixteenth century, and Luther, the Reformer. The choral reading can be read by the juniors with little rehearsal. A worship center, if used, would contain an open Bible, symbol of the protest of the reformers, and perhaps a communion goblet or a baptismal bowl.

A short introduction, briefly sketching the background of the controversy, should be given by the leader. A very readable account is found in Roland Bainton's *The Church of Our Fathers*, published by Scribner's in 1941.

CALL TO WORSHIP: John 8:32

HYMN: "A mighty fortress is our God," first two stanzas.

SCRIPTURE: Romans 1:16-17, RSV.

CHORAL READING: "Luther and the Catholics"

Luther: My name is Martin Luther. I lived in Germany around the year 1500. I was educated as a priest of the Roman Catholic Church, which was the established church in my country. I came to disagree with the Church concerning the way by which man comes to know God and his will for men. I believe that God can speak to man directly through the life and words of Jesus Christ. These words of truth and salvation are found in the Bible, which all men should read, not just hear from the lips of priest and Pope. Jesus Christ, not the Pope, is the head of his Church, and my only authority.

Catholics: The Bible is written in Latin and cannot be read by the uneducated masses. It must be interpreted to them by a priest. Just so the mass, or communion service, must be read in Latin, and only the priest is worthy to take the cup of wine.

Luther: The Bible must be written in the common language for all to read. The Lord's Supper, or communion service, should be participated in fully by all the people in memory of Christ's giving his life for us. This service must be conducted in the people's language. Everyone must receive the bread and the wine.

Catholics: There are seven sacraments, which only the Church can perform.

Luther: Christ founded only two sacraments: baptism and the Lord's Supper.

Catholics: Monks and priests must keep themselves as pure as possible, monks by living separate from society; neither must ever marry.

Luther: Christians who perform any work to the glory of God are called of him and should be free to marry and have families.

Catholics: The left-over goodness of Christians who have died can be sold by the church and bought by the people as indulgences.

Luther: The Christian must live by his faith alone. He cannot buy the goodness of others. He can ask God directly to forgive his sins.

Catholics: The Church with the Pope as its head is the only authority on earth over these matters. You must renounce these lies.

Luther: God helping me, here I stand. I can do no other.

PRAYER OF DEDICATION OR OFFERING:

We thank thee, O God, that we stand in the heritage of Luther. We are grateful for this fearless Protestant reformer. We offer our gifts and ourselves to thee, O God. Help them to serve thee well. In Jesus' name, Amen.

HYMN: "A mighty fortress is our God," stanzas 3 and 4.

BENEDICTION: Ephesians 3:20, 21

participation in the singing of the hymns. If those who are leading worship can become really aware of what their leadership can mean, they can help to bring about this "greatest thing that can happen in the life of an individual."

A real challenge faces us as we begin the fall season—to help each young person with whom we work find God as a real Being, a living Person, a loving Father, a close and dear Friend.

The Services

For the worship services this month the general theme is "That They May Be One," a phrase taken from John 17:22. Junior highs have heard enough about wars and rumors of wars, about hydrogen bombs, radiation, and total annihilation, to know that our world desperately needs to be one—one in understanding, love, and concern for each other, and, more significantly, one in Christ.

The materials given here are suggestive only and need to be adapted to each individual situation. It is hoped that in using them the young people may come to a greater realization that the world can never become one unless each of us does his part in every area of his own life to break down barriers of selfishness, indifference, hate, and envy.

No weekly suggestions are given for the receiving of the offering. The offertory sentences given in II Corinthians 9:7, II Corinthians 8:9, and Matthew 10:8b (preferably in the King James Version) are familiar and may be used to introduce the offering. Or you might use a stanza or two of a hymn, instead. Among those which would be appropriate are:

"Take my life and let it be"

"Give of your best to the Master" (first four lines of the second stanza)

"Take thou our minds, dear Lord" (last stanza)

"We give thee but thine own"

"Thy work, O God, needs many hands" Words customarily sung can often have new and fresh meaning when they are spoken instead. Thus, the words of hymns may also be used as calls to worship, prayers, benedictions.

Following the receiving of the offering, a prayer of dedication is appropriate. Two such prayers may be found on page 343 in *The Hymnal for Youth* (Westminster Press), but much more meaningful are brief prayers written by the young people themselves.

1. That They May Be One

(World-Wide Communion Sunday)

CALL TO WORSHIP:

Man lives not for himself alone,
In others' good he finds his own;
Life's worth in fellowship is known.

We, friends and comrades on life's way,
Gather within these walls to pray:
Bless Thou our fellowship today.

O Christ, our Elder Brother, who
By serving man God's will didst do,
Help us to serve our brethren, too.

HENRY CARY SHUTTLEWORTH¹

HYMN: "O brother man, fold to thy heart thy brother"

¹The Hymnal, Presbyterian Board of Christian Education, 1933.

Junior High Department

by Mary E. HUEY*

THEME FOR OCTOBER:

That They May Be One

To the Leader

"Interest is attention plus a sense of personal concern." Can this definition be a clue to guide us to the planning of better worship services with junior highs? How much are the young people in our department really interested or concerned about worship? Are most of them interested in the worship service all the time, part of the time, some of the time, none of the time?

Forty years ago William Adams Brown said that worship is "the greatest thing

that can happen in the life of an individual." How can we make worship seem important in lives crowded with football games, school grades, elections for student offices, term papers, collections of phonograph records, and all of the other things that occupy the lives of young people?

Certainly we must plan with young people, not just for them. And when young people participate in a worship service, we must rehearse carefully with them, listening to the way they read the Bible, helping them to phrase their prayers, reminding them of simple details: "Be sure to speak plainly when you announce the hymn," etc.

Worship is a conversation with God. God speaks to us in the words of his Book, in the great hymns of the church, in the deeds of faithful men and women through the ages. We respond to God in the words of our prayers, in our joyous

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SCRIPTURE: Matthew 28:18-20. The Great Commission, Jesus' last command to his disciples, has inspired countless Christians to carry the story of the love of Christ to all parts of the earth. Because they have done so, in many far corners of the earth the blind have been made to see, the lame to walk, the deaf to hear, and slaves have been set free.

STORY: "Medina's 100 Years"²

When Medina died two days before Christmas, 1958, no one knew exactly how old she was, but she must have been close to a hundred. Few people have lived a fuller century.

She never forgot the day when she was a child of five and Arab marauders came to her village in Africa. Medina's father and the other men were away working in the fields, and the women and children were forced to gather in the village square. Medina was one of the girls chosen to be taken into slavery.

There followed an exhausting trek on foot through the jungle and a sixty-day trip by boat across the Red Sea. At last, in Jiddah, Saudi Arabia, Medina was placed on sale, her small body polished with grease to make it shine. A Muslim bought her for a dollar and a half, and she became part of his household. In the succeeding years, she was twice given away as a gift, and was married to another slave at the age of fourteen.

One day, in the streets of Bahrain, she met a woman missionary who became her friend. In the missionary's home she saw a school for women like herself. She joined the class, but could not attend regularly since she was still a slave.

Then her husband died and she was remarried. Her new husband was a freed slave and by marrying him she gained her own freedom. With freedom came the opportunity for self-realization and service based not on compulsion but on love.

Medina became a Christian and champion of missionaries. She did not flinch when Arab women called her "friend of unbelievers" and turned away. She was a kind teacher to young newcomers to the mission as they practiced their lessons in Arabic. She ministered in such simple ways as making coffee for weekly church gatherings, and witnessed to her faith in everything she did. In her later years she became crippled, bent, and almost blind, but she rarely missed the long walk to church. Her patience was like that of Job.

Those who stood at her grave the day before Christmas, 1958, stood in humility, grateful for having known the saintly woman who witnessed from her date-stick hut near the mission.

PRAYER:

Our Father, on this World-Wide Communion Sunday, we give thee thanks for thy great family of children all around the world. Make us aware of our brothers of every color and of every race. Help us to see our brother's need, and to make it our own. May we learn to live peaceably and happily with those nearest to us, so that we may be prepared to live at peace with all men everywhere. In thy name we pray. Amen.

²From *Christian Mission Digest*, 1959-60, page 10, based on information in the story "From Slavery to Freedom," by Mrs. Edwin M. Luidens, and facts supplied by Cornelia Dalenberg, R.N., both missionaries of the Reformed Church in America.

2. That We May Be One—

(In Our Relationships at Home)

HYMN: "O happy home" or "Rejoice, ye pure in heart"

MEDITATION: "Live Peaceably at Home"

First Speaker: Jesus' earnest prayer in the Gospel of John—"I pray . . . that they may all be one"—grew out of his hope that all men could learn to live peaceably with one another. He knew how easy it is for people to disagree, to argue, to hate, to hold grudges. In our day we often find it hard to live peaceably with others. The first place where we need to learn to get along together is in our own homes.

Second Speaker: From words written thousands of years ago we are reminded that it is a wise thing to listen to the advice of others who are older, and it is rather foolish to laugh at what older people with more experience try to tell us. (Read Proverbs 13:1.)

Third Speaker: One of the easiest and most natural things for any young person to want is to be first: on the first team, first in line for refreshments, first to be out the door when school is over. Around home many of us want first choice, whether it's getting the biggest piece of cake, or getting the softest chair, or choosing the easiest job around the house, or deciding which TV program we'll watch. Jesus discovered that even among his twelve closest friends there were arguments about who should have first place. He pointed out to them that the greatest thing of all is to serve others and to forget our own wish to be first. (Read Mark 9:33-35.)

Fourth Speaker: In a letter to his young friend Timothy, Paul reminds him how foolish many arguments are. In our own homes it is easy for us to fall into the habit of arguing over little things that really don't matter. (Read II Timothy 2:23.)

Fifth Speaker: Writing to a group of Christians in one of the churches he had founded, Paul reminds them that children owe obedience to their parents. But Paul had a real understanding of what family life is like, for he adds that parents also have an obligation not to make their children angry. Both children and parents must help if we are to have a happy home. (Read Colossians 3:20, 21.)

PRAYER: "God Bless My Father and Mother"³

Eternal Father of us all, I come unto thee in prayer for my father and mother.

For the rich gifts of life that they have freely bestowed upon me, I give thee now these words of thanks.

For the measureless gift of physical life itself—

For patience through long nights of illness—

For understanding hearts when my feet stumbled in finding the true path—

For guidance against shipwreck and for freedom in which to grow—

For these gifts of wise parenthood I give my thanks to thee, and to them.

Grant me patience and understanding when their thoughts are not the same as my thoughts.

Lead me, slowly though it be, into the

³From *Young People's Prayers*, Percy R. Hayward, Association Press. Used by permission.

larger wisdom that they have gained from life.

Make me a steady support for them in these years of maturing hopes.

In the name of Him who said to His earthly parents, "Did ye not know that I must be about my Father's business?" Amen.

3. That We May Be One—

(In Our Relationships in Our Community)

CALL TO WORSHIP: I John 4:20, 21

PRAYER:

O God, our loving Father, be near us as we gather to worship thee. Help us to realize that thou art ever with us, all the time and everywhere. May we learn to love thee as we ought, and in loving thee to love our neighbors also, especially those who need our help. Give us clear heads and warm hearts and eager wills to follow thy way. Amen.

HYMN: "Teach us, O Lord, true brotherhood"

TALK: "Saint Jane"

President Theodore Roosevelt called her "America's most useful citizen." The Chicago City Council called her "the greatest woman who ever lived." An editorial in a Chicago newspaper called her "the first citizen of Chicago." Behind her back the neighbors called her "Saint Jane."

But Jane Addams was never much concerned about the honors and praise she received. She was more concerned about the people in the world who needed help. When she was only six years old she saw for the first time a street of shabby houses and began to understand what poverty could mean. Even at that early age she resolved some day to build a big house "right in the midst of horrible little houses."

Years later she founded Hull House in Chicago—a settlement house built among the dreary tenements of Chicago. It offered classes, clubs, a nursery school, a gymnasium, an art studio—help for immigrants from dozens of European countries.

Jane Addams' concern for other people led her into many different fields. At the first Christmas party given for children at Hull House many of the children refused to take any Christmas candy. They had been working in a candy factory from seven in the morning until nine o'clock at night, and they could not stand the sight of it. From that day forward Jane Addams worked to establish child labor laws. It took fourteen years, but she did not give up the struggle until the first child labor laws were passed in Illinois.

She spent her life seeking justice, opportunity, and fair play for others, but she died believing that she received far more than she ever gave. In serving others she found her own greatest satisfactions.

HYMN: "Rise up, O men of God!"

BENEDICTION: Blessed be the name of the Lord forever. Peace be unto us all. Amen.

4. That We May Be One—

In Our World (World Order Sunday)

CALL TO WORSHIP: Psalm 46:8a, 9-11.

HYMN: "All people that on earth do dwell"

STORY: "The Church That Did Not Burn"

Nothing was left of the little white country church but smoldering ashes and a gaping hole in the ground. A fire the night before had destroyed the pews, the new hymnbooks, the red rocking chair in the kindergarten—everything. All the love and work and care that had gone into the building of the church was gone in a night.

At first the congregation was stunned and helpless. But slowly a new idea came to them. True, the building was gone. "But the fire touched only the building," the pastor said. "The real church is in the hearts of God's people wherever they worship him, wherever they work for him."

And work they did. On Saturday the young people gathered in the burned-out basement. A long, hard day of digging in the ruins resulted in a truck load of old iron salvaged and sold for fifty-two dollars to add to the church treasury.

Even members of other churches helped with gifts of books, chairs, materials, and money. "Who would ever have thought that other churches cared so much about us?" the people said wonderingly.

"Maybe we haven't cared enough about other churches," said Farmer Neal.

The next Sunday the minister reminded the people, "What about our missionary pledge? Just last fall we increased it to \$500. But I'm sure our board and our missionary whom we support in Africa will understand if we are unable to meet our pledge now." There was a moment of silence.

"But we've pledged," said a member. "We'll keep our word."

"If we think only of ourselves, we die," said Farmer Neal. "What good is a building if we lose our church? What difference if we postpone our building for a little while?"

As the days and weeks passed, the members of the church gave money, time, and materials. One farmer pledged a thousand dollars. He didn't have that much money. No one in the community did. But Farmer Neal knew he could work and save the rest of his life, if need be, to help to build a new church.

And so the church grew. A mother began to crochet six doilies to sell for the missionary pledge. "And when these are finished, I'll do six more," she said. One boy gave five dollars—every bit of the money he had saved for months to buy some books he wanted very much. Another boy gave his own pig, fed and watered and fattened to be sold for the church.

The people knew at last that the real church did not burn: it could not be burned. The real church was far more than a building.

NELLE MORTON⁴

PRAYER:

God, our Father, we thank thee for this great world thou hast made, and for all the many different people living in it. Give us eyes to see and ears to hear the needs of others. Keep us from ever being so wrapped up either in our own happiness or in our own problems that we forget about the needs of other people. Help us to learn to give happily and unselfishly of our time, our abilities, and our possessions that thy church may grow and carry thy message of love and peace

⁴Adapted from "The Church That Did Not Burn" in *The Church We Cannot See*, Nelle Morton, Friendship Press. Used by permission.

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CLOSING THOUGHT: "The Church Is More Than a Building"

The church is more than a building.

The church lives in the hearts of believing people.

The church is like the nut meat in the walnut shell.

The shell may be cracked, damaged, or even thrown away, but the meat is the precious part.

The church is people who love Jesus as Lord.

Many may sing about him and yet do not love him in their hearts.

It is love that is important.

When love is in the heart, it finds kinship with others the world around.

Buildings and worship forms may differ; Skins may not be the same color; Languages may vary, but love is the same. For love is of God, And love is God.⁵

5. That We May Be One—

With All Men in All Times and All Places
(Reformation Sunday)

CALL TO WORSHIP: "God is our refuge and strength, a very present help in trouble."

HYMN: "Our God, our help in ages past"

DIALOGUE: "Interview with Dr. Luther"

One of the important achievements of Martin Luther, the great Reformer, was his part in restoring congregational singing to the worship of the church. He himself wrote thirty-seven hymns, the most famous of which is "A Mighty Fortress is Our God." It has been called "the greatest hymn by the greatest man in the greatest period in German history." If it were possible for a junior high to interview Martin Luther about the writing of that great hymn, this is what might happen:

Junior High: Good morning, Dr. Luther. I should like to talk with you for a few moments about one of the hymns you wrote.

Dr. Luther: Where are you from, young man?

Junior High: I'm from America.

Dr. Luther: Hm-m-m. I don't know much about your country. You see, I was only nine years old when Columbus discovered America, and we didn't hear a great deal about your country in my lifetime.

Junior High: I can understand that. Besides, I know that there were a lot of exciting things happening in Europe about that time.

Dr. Luther: Yes, it was a bit exciting at times. I think I was fortunate to be able to live at a very important turning point in the world's history.

Junior High: I know that you accomplished a lot of great things in your life, Dr. Luther. In fact, I wonder what our lives would be like today if you hadn't set off the spark that started the Protestant Reformation. However, today I'd like to talk with you about just one of those things you did: the writing of the hymn "A Mighty Fortress Is Our God."

Dr. Luther: You give me a lot of credit, my young friend. Many, many other people had a very real part in the

⁵From the Leader's Guide for *The Church We Cannot See*, Nelle Morton, Friendship Press.

Protestant Reformation. But I shall be glad to talk with you about my hymn.

Junior High: I believe that you were always fond of music, weren't you? And didn't you sing in a choir when you were a boy?

Dr. Luther: Yes, as a matter of fact, I helped to earn my way through school by singing in the church choir, and also by singing in the streets in front of the homes of wealthy people.

Junior High: Did you play any musical instrument?

Dr. Luther: I played both the flute and the lute. You may not know what a lute is, but it was very popular in my day. It looked a bit like your guitars of today. If I hadn't become so involved in all the affairs of the church and the state, I might have become a professional musician, because I really loved music.

Junior High: How did you happen to write the great hymn "A Mighty Fortress Is Our God"?

Dr. Luther: I wrote it to serve as a source of strength and encouragement for the people. During those years we were having a great struggle with the church authorities. Some of my friends had been burned at the stake because they refused to believe what the church told them to believe. Do you think you would die rather than give up your beliefs?

Junior High: I don't know. I've never had to face that.

Dr. Luther: Perhaps you will some day, though I hope not.

Junior High: Your life was often in danger because of your faith, wasn't it?

Dr. Luther: There were times when, I admit, I felt a bit nervous. But I had many good friends who stood by me. And most of all, I had my God, and his Book, the Bible. When I wrote "A Mighty Fortress Is Our God," I had just been reading the forty-sixth psalm. Do you remember how it goes?

Junior High: I know that the twenty-third psalm starts out "The Lord is my shepherd," but I'm afraid I couldn't say many words from any of the other psalms.

Dr. Luther: Read them often, my young friend. Memorize them. I found

them an invaluable help to me all my life long, and I'm sure that you will too. Listen to these opening lines from the forty-sixth psalm: "God is our refuge and strength, a very present help in trouble."

Junior High: I'm sure I've heard that.

Dr. Luther: It's a wonderful chapter. It helped me through many hard, discouraging times. And as I wrote the words of this hymn I kept thinking all the time of the words of the psalm. I knew how much my people needed to understand that no power on earth could overcome them if they trusted in God. God is the same in your day as he was in mine. His love and truth abide forever.

Junior High: It is good to be reminded of that. I'm afraid I often forget about the greatness and goodness of God, and I don't think about all he has done for me. Dr. Luther, you wrote the music for this hymn as well as the words, didn't you?

Dr. Luther: Actually I got some ideas from earlier church tunes. But as I played my lute, I put phrases together to fit the words as I sang them, and I guess I'm generally given credit for composing the tune.

Junior High: Do you realize how famous the hymn is? Do you know that it is sung all over the world in many different languages? Can you imagine how many people it has helped over the last four hundred years?

Dr. Luther: Amazing, my boy, amazing. I had no idea it would last so long. Four hundred years is a long time. But even four hundred years is a mere moment in eternity. Remember, my young friend, God is our refuge and strength forever and ever—even though "the earth should change, though the mountains shake in the heart of the sea. . . ."

Junior High: Thank you, Dr. Luther, for this interview. You have given me much to think about. And I know I shall always sing your hymn with greater understanding.

SCRIPTURE: Psalm 46

HYMN: "A mighty fortress is our God"

BENEDICTION

and second, so to arrange for aids and promptings (through any settings, music, readings, Scripture, silence, or other helps) that each worshiper will be helped in his own seeking of fellowship with God. The privilege—and awesome obligation—is to try to "put the hands of the worshipers into the hand of God."

Plan, then, in terms of the "steps in the heart" each worshiper (including yourselves) may take—not just in terms of "items on a program." Below are some helps: "calls," prayers, benedictions, meditations, and suggestions for hymns. *Purposely* we have not fixed these into a set "order." For you as planners will wish to "feel with" your group, think of persons' needs, visualize your group worshiping, and seek with God's help to *sense* what would be a meaningful step-by-step progression, to match as closely as possible the *inner* thoughts of the worshipers, the "steps in the heart." Refresh your thoughts, if need be, by rereading Isaiah 6 for one person's progression in the worship experience.

Materials for brief meditations, such as you will find here, have come from the crucibles of others' experiences of prayer or God-seeking, or sensing of God's nudging upon their lives. Don't regard them as mere program-fillers; as you examine what is here, think of these as words from persons to persons. Use as little material as you can get by with. Make your settings as simple as possible. Try always to achieve simple, direct, streamlined focusing of spirits Godward. Allow for silences for listening and purposing.

THE THEMES FOR THE MONTH:

As you will see from the tentative "themes" below, three threads of thought are followed: remembering moments of high awareness (perhaps during summer camps or vacations) when God seemed especially near and when some aspect of his nature became a bit more clear; thinking of the school or work opportunities of daily lives as a challenge to "practice the Presence"; and joining hearts and hands in caring for others of God's children near and far. Woven together, these three-way thoughts stretch our love for God and for others. May October's mighty and solemn themes guide us forward.

Pray that God may use you as his "sending stations." Widen prayers to include missionaries, government leaders, suffering people anywhere, and all who are working to spread love. Send "across the wave" a beam of prayer and good will; and prepare to plan, in classes and groups and business meetings, to match your prayers with projects of giving and serving.

World Communion Sunday is celebrated on the first Sunday in October. Your young people will probably attend church on that day. If you wish to take account of the observance in your church school, the meditations under No. 4 and No. 5 would be of interest.

CALLS TO WORSHIP:

Man lives not for himself alone,
In others' good he finds his own;
Life's worth in fellowship is known.

We, friends and comrades on life's way,
Gather within these walls to pray;
Bless Thou our fellowship today.

HENRY C. SHUTTLEWORTH¹

for all that may happen, for God does far more than we!

Yet we are expected to do our part as worshipers—to focus with intensity of anticipation and concentration, "expecting great things from God"; to still our restless human anxieties and commit our ways unto him in glad trust; to wait before him, listening, not for answers of our own choosing, but for his greater will and way.

Those who plan and participate have double responsibility: first, to grow ready to enter in humbly and fully as worshipers;

¹Assistant Professor of Religion, High Point College, High Point, North Carolina.

I seek the Lord with all my heart.
 I call upon Him in quietness and honest
 searching to know Him;
 I will study His ways to make them my
 ways,
 And stretch my hand and heart upwards
 to know that He is my God, Companion,
 Friend, and Master of my every day.

Listen to the voice of God!
 Around you. Within you. Listen.
 It calls you to grow.
 To strengthen your mind with new
 knowledge.
 To stretch your heart to include new
 friends.
 To stretch your soul and fill it with beauty
 and hope and great purposes.
 Listen to the voice of God.

PRAYER:

(Pray that we may be as responsive to
 God's plan for *our* lives as all nature is
 responsive to God's plan for its ways.)

We bless Thee, Creator God... We
 rejoice that in Thy heavens nuclear fires
 blaze to bless and not to destroy; grant
 that man's discovery of this mystery shall
 be used with reverence and awe to like
 good end. Help us to lift our faces to
 Thee as plants raise their leaves to the
 sun, so that we too shall bring forth good
 fruit in its season to witness to the Lord
 of Life... when we see the marvels of
 Thy handiwork in lofty peaks or on wide
 waters, when we walk the cathedral aisles
 of the forests or stand hushed under the
 magnificence of spreading sunset or radi-
 ant dawn, make our lives a symphony of
 praise to Thee, our Father, and to Him
 who hallowed this earth and us by his
 presence, our chief glory, Jesus Christ.
 Amen.²

LITANY:

Lord Almighty, the God of our Fathers:
We beseech Thee, hear us.

For the peace which is from above, and
 for the salvation of our souls,

Let us beseech the Lord.

For the peace of the whole world, and for
 the unity of all the holy church of God,

Let us beseech the Lord.

For the salvation and help of all the
 Christ-loving people,

We beseech Thee, hear us.

For the people standing round and wait-
 ing for the rich and plenteous mercy
 that is from Thee,

*We beseech Thee, be merciful and
 gracious.*

Save Thy people, O Lord, and bless Thine
 inheritance.

*Visit Thy world in mercy and com-
 passion. . . .*

*We beseech Thee, most merciful Lord,
 hear us praying to Thee, and have
 mercy upon us.*

(From the *Divine Liturgy of James the
 Holy Apostle and Brother of the Lord*.
 This litany from the early Church was not
 written down until the third century.
 It was probably used for generations be-
 fore then, with the leader telling the
 people the refrain for the response until
 they memorized it from use.)

BENEDICTIONS:

¹Second stanza of hymn, "Father of men, in
 whom are one."

²Theodore Gill, in *The Christian Century*, Au-
 gust 8, 1956.

May the Lord Jesus Christ be near us
 to defend us,
 Within us to refresh us, before us to guide
 us,
 Behind us to justify us, above us to bless
 us,
 Who liveth and reigneth forever with the
 Father and the Holy Ghost,
 God forevermore. Amen.³

O thou, who from thy youth didst prove
 The highest law of life is love,
 Fill thou our hearts with love divine,
 And through our lives forever shine.

GLEN LANIER⁴

Psalm 121:7,8

Psalm 19:14

Psalm 139:23,24

Let the lips of my voice—and the flood-
 gates of my heart
 Be opened,
 That I may speak forth the glory of my
 God. . . .

That there may rush forth
 The revivifying stream of the love that is
 in me
 And I may own him boldly
 By word and deed. . . .

That I may show forth His love to all in
 my living,
 And live to full measure the life He has
 given.

PATRICIA BEVER⁵

SOME SUGGESTED HYMNS:

"This is my Father's world"

"Eternal God, whose power upholds"

"God of grace and God of glory"

"These things shall be"

"Once to every man and nation"

"The voice of God is calling"

"Awake, awake, to love and work"

"O brother man, fold to thy heart thy
 brother"

"Send down thy truth, O God"

"The light of God is falling"

1. Responding to the Call of the Infinite

Key thought: To some of us there may
 have come, during the summer or early
 fall, "mountaintop experiences" when we
 have felt God especially near.

Maybe some of us needed to become
 quiet enough, to pause long enough from
 our rush and hurry, to realize God's
 nearness that had been around us all the
 time.

Perhaps others of us needed to get
 away from familiar surroundings and to
 let our souls expand in the vastness of
 nature—woods, mountains, lakes, or sea.

Perhaps to others, in the ongoing daily
 round, there came special "openings"
 when we were made acutely aware of
 God in some unusual way. As we meditate,
 hearing about experiences of others, let
 us thank God anew for our own unique
 experiences. (Leader may wish to have
 moments for sharing of such memories,
 and prayers of thankfulness.)

MEDITATION: "Clues to God"

I sit alone in the fading light near a

³Tenth century benediction.

⁴Used by permission of the Hymn Society of
 America.

⁵Patricia Bever, in *Stepping Stones of the
 Spirit*, Association Press, 1951, p. 48.

vast lake and think. And I search... I
 search for God.

A cool breeze lazily passes by, blowing
 my hair and pinching my face. The near-
 by trees stand tall and straight and all
 but reach the heavens. The sky is a
 canopy of many colors. It seems that an
 unknown artist has dipped his brush into
 many different colors and then flung that
 brush into space, creating a beautiful
 velvety, sky. The breeze moves through
 the grass, causing it to sway as if caressed
 by an unknown hand.

Birds in the distant trees are all that
 break in upon the stillness. But yet, they
 do not break in, they seem to be a part
 of this lovely scene.

The lake dances in the last rays of
 sunlight. It seems as if millions of tiny
 feet, light and gracious, have heard the
 song of the birds and are doing their part
 to create beauty.

But God? Can He be here?

Yes, he has been here all the time, but
 I have been too busy with other things
 to find Him. I have been too busy
 worrying about the threats upon the
 world to see its beauty.

Upon the evening breeze coming from
 afar, I hear His words, "Be still, and
 know that I am God."

JEAN SCOTT⁶

MEDITATION: "Strange and Solemn"

When Louisa May Alcott (remembered
 especially for her book *Little Women*)
 was a little girl, she lived with her family
 in a big, rambling old house just out-
 side of Concord, Massachusetts. Nearby
 was a beautiful, wooded land.

One crisp, quiet early morning in
 October, Louisa awakened before the
 others of the family. Tiptoeing, she opened
 an outside door and went out into the
 dawn. The maple trees rustled their
 leaves of scarlet and yellow. Louisa stood
 stretching her arms toward the glory of
 the autumn world, and breathing deeply
 of the cool fresh air. Then she ran joy-
 ously to her beloved woods, and walked
 in their shady quiet. Later that evening
 she wrote in her diary that something
 wonderful happened to her there among
 the trees—

"Concord, Thursday. I had an early
 run in the woods before the dew was
 off the grass. The moss was like velvet
 and as I ran under the arches of yellow
 and red leaves, I sang for joy, my heart
 was so bright and the world was so
 beautiful. I stopped at the end of the
 walk and saw the sunshine out over the
 'Virginia Meadows'. . . . A very strang-
 and solemn feeling came over me as I
 stood there, with no sound but the rustle
 of the pines, no one near me, and the
 sun so glorious for me alone. It seemed
 as if I felt God as I never did before
 and I prayed in my heart that I might
 keep that happy sense of nearness all my
 life."

EDNAH D. CHENEY⁷

2. Looking up from Desk, Stove, or Workbench

Key thought: In the name and spirit of
 Jesus, who hallowed lowly vocations,

⁶In *Power*, March 25, 1960. Used by permis-
 sion of the National Conference of Methodist
 Youth.

⁷Ednah D. Cheney, editor, *Louisa May Alcott,
 Her Life, Letters, and Journals*. Little, Brown
 and Company.

"who spoke of grass, and wind, and rain, and fig trees and fair weather, and made it His delight to bring heaven and earth together."

we look at our daily lives, the way we spend our hours. We remember that, like Brother Lawrence, who found a way to "practice the Presence" while washing pots and pans for his fellow monks, we too may seek to look up from our desks, stoves, workbenches—or places of study, work, or play.

PRAYER of a learner:

Save me from indolent contentment with my present knowledge.

Quicken my pulses at the sight of human Need.

Keep me alert to the unfolding mysteries of Science. . . .

Make me a Searcher for the Cause of Things, that there I may also find Thee. . . .

Grant to me an eagerness to grasp the undiscovered wisdom yet to break forth from the pages of thy Word.

Enroll me as a student in the school of the Past. . . .

Matriculate me in the University of Tomorrow.

O God, Thou Eternal Teacher, keep me standing tip-toe on the fringe of the Unlearned, eager, intrepid, honest.

P. R. HAYWARD⁸

MEDITATION: "My School Desk an Altar?"

We see God in nature: in the glowing noonday sun we see the feeble reflection of the fire of his love for us; the cooling summer shower is a refreshment from his great store; the white winter snow is a symbol of his purity.

We see God in man: the transparency of childhood reminds us of his simplicity; the father, loving but wise in his discipline, shows traces of his heavenly counterpart who also chastens lovingly; in the wisdom-wrinkled brow of the sage we catch a glimpse of the eternal wisdom.

But can we not find God also through study? Doesn't he dwell also between the covers of books? Doesn't his presence pervade the quietness of the library and the privacy of the study desk? Does not his Spirit seek ours through the printed page and the words of the lecturer? Is he not present, and does he not suffer with us through the torture of doubt, fear, and uncertainty, as we try to piece together the tattered fragments of our knowledge into a whole garment?

In John 8:31-32, we read: "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free."

O Lord, help us to make our desks altars, on which to offer up to thee all the truth we have come to. And make of our altars, desks, at which we may learn still more of Thee. Amen.

GEORGE PATERSON⁹

3. Choosing the Disciplined Life

Key thought: The Christian way is the heroic way. One cannot drift, letting his convictions become blurry or swayed by others, standing for nothing in particular. Nor dare one take a lazy, hazy attitude to the evils which tempt him.

⁸From "Lord, Keep Me a Learner," in the September 1935 *International Journal of Religious Education*.

⁹See Note 6. March 8, 1960.

Crowd mores do not equal Christian morality.

But well we know that *we* of our own weak human strength cannot say we'll follow the High Way or make bad situations better; only as we allow the amazing grace and power-to-change of the Mighty God to work through us can we or our world become transformed. He asks of us, not ego-centered self-righteousness, but humble trust and willingness to undertake the personal disciplines towards which he guides us.

MEDITATION: "The Disciplined Life"

Speaker 1: I choose the disciplined life. I will speak with clearness and sincerity. I will not descend to cheap, slovenly, or gossipy talk. The words that pass my lips shall be deliberately chosen for beauty and kindness and truth.

Speaker 2: I choose the disciplined life. I would like to use my leisure moments and extra money in creative ways. I shall not squander even nickels on excessive pleasures. My time, energy, and money are limited and I dare not waste them on vulgarity or triviality.

Speaker 3: I choose to live the kind of disciplines that Jesus lived. The people about him needed his clear, creative mind, so Jesus did not care to lose himself in any artificial stimulants. The glories and tragedies of life were enough to engage him constantly in abundant life. As his follower, I too find so much to think and do and be that require my complete and conscious self that I have no wish to squander any of my life-consciousness in drunkenness, looseness, extravagance, indulgence. I choose to live the disciplined life.

Speaker 4: I choose the disciplined life. I wish to build of the timber of my life a temple. I want to explore the personalities of my associates but not to exploit them. In singing, laughter, and play together I long to look deeply into the beauties and powers of the human spirit. I want to be saved from activities that may leave me depleted and to engage in fun that will make me invigorated and relaxed in spirit. I shall look closely at my habits to make sure that they fit into the picture of the inner life that Jesus drew clearly. I choose his way.

Speaker 5: I choose the disciplined life. I will so conduct my friendships and dates that love may find me worthy of a true marriage and a beautiful home. I do not wish to make myself immune to great love by mild inoculations of weak substitutes. Nor do I wish to be partner to the cheapening of the love experience of another. Selfless love is a method of life according to Jesus. I choose Jesus' way for my everyday life; and while I shall love deeply and broadly I shall express it truly and beautifully.

All speakers together: Not in our own strength can we choose—or can we hold to the disciplined way. God, knowing our weakness, gives a nudge, and points us to the real way . . . then stands aside and waits that we may choose. For no one else, not even God Himself, may make the choice He has put into our hands. When in weak self-love, or laziness, or cowardice, or fear, we turn aside or hesitate to step forth, He yearns. We know that this is so, for He is Father.

But when we start to turn towards the Light, His tug pulls more. . . . We reach our hand out tremblingly . . . and know that it is grasped, and bells of joy ring out. He does not promise ease. The way

of stern, high disciplines is hard—a narrow way. Each day, each hour will bring new tests. But the more whole-heartedly we fare forth upon the high, disciplined way, the more amazingly we discover that *we are never alone*.

RUTH LOVE¹⁰

4. Awakening to God's One World

A group of young people from different countries were recalling an experience at a Christian youth conference:

"I remember the closing communion service," said Hans, "when black hands, yellow hands, white and brown, reached out together, each to take a part of the same bread and wine. War was already beginning between the countries of some of those kneeling in that service, but they pledged together, 'We will always remember this day of friendship with one another. Nothing can separate us from the love of God, the Father of us all.' . . .

"I knew suddenly that the Christian Church was bigger than any one place, than any one nation, than one denomination, or than any one group of people. It was a fellowship of Christians around the world, following the victorious Christ."

PRAYER (that the world may come to know the great gift of God's love, and that we may all be one:)

¹⁰In *Workshop*, August 20, 1945. Used by permission of the Methodist Publishing House.

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OUR FATHER—

Not my father.

Not only the father of those who are

Aryan, or those who are American.

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But—OUR FATHER.

The father of Jimmy, who is always in trouble.

The father of Mary, who is snobbish and lonely.

The father of Jerry, who is lame, and Henry who gets everything he wants.

The father of Arthur, who is black, and Susie who is yellow, and Sadie who is white.

The father of Ivan who is Russian and Rudolph who is German and Helen who is Korean.

There must be room in our hearts and churches for all of God's children on earth before we can really say OUR FATHER. Amen.

NELLE MORTON¹¹

THE KEYS

"[God] made from one every nation of men to live on all the face of the earth." Acts 17:26.

The world—a living body;

Its cells—the hearts of men;

Each part dependent on another

To make it breathe again.

Its hope—the many millions

Who strove to make it one

Unstained by petty hatreds,

Intolerant of none.

Who knows the countless numbers,

That through the ages past,

Have toiled and struggled hard and long

For a world without a caste.

The Son of God, when on the earth,

Understood no racial wall;

He knew the justice of the Lord,

The Father of us all.

PRAYER: Our Father, show me at least one step to take today toward Thy Kingdom brotherhood. Rid my heart of all unbrotherliness.

SHIRLEY MOTTER¹²

5. Stretching Forth Hearts and Hands to Help

MEDITATION: "A Sower Went Forth. . ."

A man had a bushel of corn. . . Or was it wheat—or cotton—or milk—or mill-ends from the looms of his factory? Maybe it was not just a bushel, but a whole carload!

A man had a bushel—or a carload—or a hundred yards—of something he had raised or made by the labor of his hands—or money from the investment of his capital. It was his to use—to handle profitably, as one would seed grain—an investment against the uncertainties of the future.

Now one portion of the corn (let's say it was that) he sold, and spent the money on a thoroughly uproarious "toot" that left him with nothing to show for it but a headache.

Then he sold another portion. "I've learned my lesson," he said. "This money I will spend for something worth while." So he built a fine house and paid for piano lessons for his children and bought

the slickest car in town.

But each morning as he read his newspaper, he found it full of stories of atom bombs and quarrels between the nations and racial prejudice and prophecies of destruction. And somehow it came about that as he looked at his fine house and his beautiful car and his clever family, there began to pound on his brain a question—How long? How long? And he found that his investment had brought him no sense of security—no peace.

So now he stands, with the third portion in his hands. And I hear him praying: "Search me, O God, and know my heart! Wherein have I failed to do thy will? How shall I find the fallow ground that brings forth good fruit? How shall my children know peace—and that spiritual blessedness that passeth all understanding?" He gazes into the distance, awaiting a sign. But no starry host, no angelic choir appear. He reaches out his hands in supplication.

And now, suddenly, clinging to one of those hands is a child, a grimy, whimpering child. Her features are strange, and she babbles pitifully in a foreign tongue, but the wracked body, the great sores on her spindly legs, the hacking cough—this is starvation—anywhere.

And here at the man's other elbow is a boy, half grown. He says he is seventeen, the age of the man's son, but his face is thin and old, and he asks many questions; and somehow, though the language is strange, my companion and I can understand. He is a student. Or was, he adds bitterly. He must get back to his studies—he has waited so long. But what is one to study—what is one to believe?

A young couple trudge by, the woman heavy with child. The man has a bundle on his back—all their worldly goods, he tells us. For they are refugees. The woman is crying.

And a young missionary speaks words of hope and courage to a dying boy of Burma, while in his heart he prays for the ship that might bring the long-awaited atabrine.

Then suddenly the vision breaks and all around us come the swelling notes of a mighty chorus, singing "Joyful, Joyful, We Adore Thee." And the voices come from a tiny barracks church, built of crude lumber and set in the midst of the ruins of a beautiful ancient cathedral. And in the yard a young woman is laddling milk into the cup of a hungry child. The youth walks by, and his pastor is with him. We see the refugee couple fondly caring for their little one in a quiet corner of an old castle that had been converted to a "shelter." And there is warm soup for the mother—and a bowl of flowers on the table.

I see the ships in the ports of Asia, and missionaries with eager hands unloading cases of atabrine and penicillin and Bibles and cans of powdered milk and seed grain and a little organ for the church and shoes and bales of clothing and blankets . . . and suddenly like daggers of fire comes a voice: "He who loseth his life for my sake shall find it."

And then I look at my companion, and there is joy unspeakable on his face, and I know he has discovered the fallow ground in which to sow the third portion—where the yield will be hundred-fold.

MAY L. TITUS¹³

¹¹Nelle Morton, *Christianity Today*, Course VIII, Part 3, page 58. Used by permission of the Methodist Publishing House.

¹²See Note 6. May 6, 1947.

¹³See Note 10.



Books off the Press

Children in the Church

By Iris V. Cully. Philadelphia, Westminster Press, 1960. 204 pp. \$3.75.

This new book by the writer of *The Dynamics of Christian Education* is a welcome one for parents and teachers. In her previous book Dr. Cully dealt with the foundations of Christian education, analyzing findings in psychology, biblical research, and theology as they applied to Christian education. In the new book she is concerned with the practical aspects of teaching.

The opening chapter of the book deals with the child himself, his uniqueness, his creation by God, and the relations of the Christian teacher or parent to him in this context. The individuality of the child is emphasized in relation to his place within the community or environment of the church.

Parents will be particularly interested in the emphasis which the author places upon their relation to the developing faith of their children. To quote: "It is no accident that by and large children of Roman Catholics choose their parents' faith or that children of Unitarians join that fellowship. Indeed the influence of the family upon the child, consciously or unconsciously, is so strong that it has a decided and often unhappy effect if young people of widely differing religious traditions choose to marry each other." The family is not seen as separate from the church; the child and his family are set within the context of the church, and the responsibility of the church towards the family is given real attention.

Throughout the book Dr. Cully gives the Bible a central place. Though there is no final answer to the question of the relation of biblical material to church school curriculum, the point is emphasized that "When adults have a real understanding of what the Bible means and what it means to them they will find ways of making this real to children."

Christian educators will be interested in the interpretation of methods as the "how" of Christian nurture—as the media through which parents and teachers try to communicate the faith. The author says that it is always necessary to look behind methods to find out why they are used. With this understanding, the teacher is better able to modify particular methods.

Scholars in the fields of psychology, Bible, and theology are constantly bringing new insights which can help those whose concern is the Christian nurture of children. When ideas in these three fields

are rethought, our methods of teaching also need rethinking. This book has been written to redirect some of our thinking in the area of communication of the Christian faith to children.

GLADYS QUIST

Children and the Bible

By Ethel L. Smither. Nashville, Abingdon Press, 1960. 183 pp. \$1.50.

This successor to the author's *The Use of the Bible with Children* is an attempt to provide clues to making the Bible relevant to growing children. An analysis of the growth tasks of children at each stage of life is given, with suggestions as to the biblical materials which will speak most clearly to them. Pointers on methodology are provided both in a separate chapter and in the chapters on age levels.

This is primarily a manual for parents, teachers, and adult church members who wish to be the vehicles through which children may come to know and understand the Bible. It is neither a church school course nor a class supplement. Many parents will find it helpful in their attempts to share the Bible with their children.

Two precautions are in order. The breadth of material and the brevity of the book make each chapter a summary rather than an exhaustive treatment of its field. Persons would be well warned that this is a guide. The other precaution is one that might go well for many current church materials on understanding children: the dark, tragic, sinful side of child growth and development is subdued by an emphasis upon the positive things which should be going on at each stage of life. (There are several pages on which almost every paragraph begins with a "should" clause.) Parents and teachers whose children have problems are still on their own.

This should be a useful guide and summary for many adults as long as they take it just that way and not as an answer to all the problems raised in sharing the Bible with children.

WENDELL PEABODY

Stewardship in Contemporary Theology

Ed. by T. K. Thompson. New York, Association Press, 1960. 252 pp. Paper \$1.50; Cloth \$3.50.

In this symposium on Christian stewardship the nine chapters cover a wide range of related topics. The discussions cover the subject as seen in the Old Testament, New Testament, teachings of Jesus, Paul's philosophy, church history, Christian doctrine, Christian vocation, the twentieth century concept of tithing, and the ethics of stewardship in an age of plenty. The effort has been to present the subject in its theological context. The editor is the executive director of the department of stewardship and benevolence of the National Council of Churches, and the writers are drawn from the major Protestant groups.

STILES LESSLY

Your Money and Your Church

By Richard Byfield and James P. Shaw. New York, Doubleday & Co., 1959, 237 pp. \$3.95.

Your Money and Your Church, a first-rate book in the field of stewardship and finance, was written by Canon Richard Byfield and Canon James P. Shaw. Both these men are on the staff of the Diocese of California, Protestant Episcopal Church, and have had large experience in the practical world of affairs, as well as in the financial programs of the Episcopal Church on the West Coast.

The first section of the book clarifies the essentially materialistic nature of Christianity. The authors rightly point out that Christianity is a religion of the Incarnation, and that the material world is essentially good because of God's creation. A positive Christian attitude toward material things, such as sex and money, is the direct inheritance from the Hebrew-Christian tradition in the Bible. In discussing motives for Christian giving, the authors base the ultimate Christian motive strictly on the love of God revealed in Christ's life, death, and resurrection.

It will come as a surprise to many that two young, sophisticated Episcopal clergymen are vigorous exponents of the tithe. They point out the necessity for some standard of giving and suggest that the tithe, if not made an obligatory law, offers an effective practical standard for Christian giving.

The authors rightly point out that there is no ceiling on Christian giving and that the Church's mission requires a manifold increase in the immediate future. The second section of the book deals with the practical matters of organizing a financial canvass. In this section the authors are heavily indebted to the patterns of the Wells organization.

This is an excellent book for pastors, stewardship workers, and key laymen in the local congregation.

T. K. THOMPSON

A Roman Catholic in the White House

By James A. Pike. New York, Doubleday & Co., 1960. 143 pp. \$2.50.

Here is a book which, because of the timeliness of its theme and the competence of its author, deserves a wide reading at this time. In this country the religious question emerges when a citizen is confronted with the issue of whether a Roman Catholic can be free to discharge properly the duties of President of the United States. The public pronouncements of many Roman Catholic churchmen seem to give a favorable answer to the query. Undoubtedly they are personally committed to the "American way" of freedom to all.

It is at this point that Bishop Pike makes a clear and convincing delineation between the so-called "American Interpretation" of the liberal-minded Roman Catholic leaders in this country and the official position of their church. The whole matter seems to hinge on the doctrine of papal infallibility set forth in the

Vatican Council of 1870. The *Syllabus of Errors* and with it the *Quonata Cura* had already been issued in 1864, condemning the pluralism of our society.

Dr. Pike stresses the point that there has been no departure from the "official position" of the Church, but rather the trend has been more clearly in the direction of reaffirming it. Himself a former Roman Catholic, he feels that the ecclesiastical pressures on a Roman Catholic President would be so strong that, whatever his personal inclinations, he would find himself compromised in the discharging of the duties of his high office.

In writing this book Bishop Pike has had the collaboration of Richard Byfield, Canon of Grace Cathedral in San Francisco.

STILES LESSLY

Light From a Thousand Campfires

By Kenneth B. Webb. New York, Association Press, 1960. 384 pp. \$4.95.

Often as a leader reads his professional magazines he wishes that there were some simple way to clip and preserve an article here and there that has a permanent value. Assisted by over two hundred camp leaders, Kenneth B. Webb has accomplished just this. The pages of *Light From a Thousand Campfires* abound with the best articles this group could find in the pages of the

American Camping Association's journal, *Camping Magazine*.

The ninety-five selected articles are arranged in five major groupings. The first articles give a general survey of camping and its reason for being. This section is followed by articles which give significant insights into the nature and needs of campers and by a section of articles on the role of the camp leader. All leaders responsible for program will relish reading the thirty-four articles selected for the part on program. Here one finds not "how to do" articles but a setting forth of the broad sweep of the camp program—a look at the elements which give life and purpose to the whole. The nine articles in the last part of the book are brief presentations of particular kinds of camps.

This book is presented to the reading public by the American Camping Association on the occasion of the fiftieth anniversary of the organization. It is not the final book on camping, for to quote the prologue, "Camping people do not feel they have arrived." They still sense something beyond the mountain.

GLADYS B. QUIST

This Is My God

By Herman Wouk. New York, Doubleday & Co., Inc., 1959. 365 pp. \$3.95.

There is a genuine interest among Americans regarding the faith commitments and religious practices of their neighbors. This is the constructive outcome of the contemporary situation wherein we are determined that religion play a more meaningful role in our lives and in the shaping of our society, and yet we want to get along with each other. As religion becomes increasingly important it is inevitable that we become aware of religious differences, for too frequently conflict has characterized our interreligious relations. It is hoped, therefore, that an understanding of our neighbor's religion will help us grow in charity and in love. For a Christian, too, a study of Judaism sheds light on the distinct values and peculiar history of his own faith.

Herman Wouk's explanation of the rites and practices of Judaism in this unusual book serves indeed to satisfy both these purposes. But it accomplishes much more, and this is the key to its phenomenal success. It speaks of a man's quest for meaning in life and describes the new-found peace the author derived from his adherence to faith and the liturgical tradition.

There are already many texts that have as their purpose the interpretation of Judaism for the Christian leader. This book, however, communicates that deeply intense sense of individual human commitment that the others lack even in their authoritative and accurate presentations. Wouk is a layman—but what a literate and committed layman! Masterfully he joins a gift for popular expression and an insight that professional theologians do not always achieve in an expression of the needs and anxieties of America's active man. This is not a trained professional speaking to the American audience. It is one layman who speaks to another of the needs and spiritual longings of all men.

Mr. Wouk at one point of his life forsook the disciplines and teachings of religious tradition and tasted all the pleasures and phenomenal material success that the entertainment world could offer. Finding them ashes in the mouth, he returned to traditional religion as the only sure source of abiding values and inner peace.

As a layman, however, Mr. Wouk lays stress upon the history and explanation and personal meaning of ritual and rite. He sees religion in terms of the ceremonies performed. The Jew would be compelled to deal with this issue at greater length than the Christian deems appropriate, since the fulfillment of liturgical obligations at home and synagogue are so central and distinctive a feature of traditional Judaism. Nevertheless, the result is that religion as a system of ideas, a response to universal human situations, an understanding of God's will for a revolutionary world, and an explanation for the dialectic tensions of existence is inadequately treated. The author also argues the cause of his own denominational approach to Judaism, with its emphasis on the centrality of law and ritual, and incorrectly describes and explains the dissenting approaches, with their emphasis on ethical mission and the liberal accommodation of religious form to the demands of contemporary existence. The Christian reader, nevertheless, will come away from this book broadened in information and inspired by the author's depth of personal conviction.

RABBI ARTHUR GILBERT

The Fulfillment of Life

By Owen M. Weatherly. Richmond, John Knox Press, 1959. 158 pp. \$3.00.

This book is an attempt on the part of Dr. Weatherly to give guidance to his fellow men who would regain their confidence in a God who controls this universe. He uses the adventurous spirit of man in the realm of Sputniks and Vandergaards as a springboard for a thrust into the world of the mind and the will. The author points out the change that takes place in man as he moves from the physical realm into the social, moral, and spiritual realms. Because of the common interpretation that Christian freedom means absolute freedom from everything, "man changes from being law abiding and respectful into a freedom-obsessed, hostile individual."

The author maintains that man cannot separate himself from the law and hold to the gospel. He discusses the laws of God as they relate to the various aspects of man's experience, indicating the conditions man must meet if he is to find power for the fulfillment of life as God intended, and setting forth the plan and purpose of God for our lives. He believes that God's "children achieve the fulfillment of their destiny only as they conform to the plan and pattern of behavior which He has ordained for their lives and revealed in His laws."

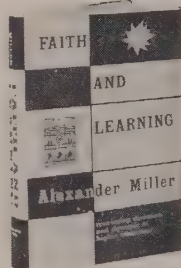
In his discussion of each of the laws Dr. Weatherly presents what is right and best for man, using examples from ordinary life to throw light on current problems, and outlines in simple fashion the conditions man must accept to discover abun-

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CLARENCE C. COLLINS

Christians Alive

By Bryan Green. New York, Charles Scribner's Sons, 1959. 125 pp. \$2.95.

This book explores the basic principles of Christian living as found in the teachings and spirit of Jesus. The author, Canon of the Cathedral in Birmingham, England, attempts to clarify what the basic principles are, and indicates how, if applied today, they will be more productive than ever before. He sets forth succinctly what it means to be a Christian today and discusses in an interesting fashion the nine marks of Christian living.

Dr. Green focuses the attention of the reader on the bases of our Christian faith, asserting confidently that the Christian life will be one marked by certainty, tension, daily communion with Christ, growth in Christlikeness, the spirit of fellowship, discovery, freedom, and a moral struggle. His ninth and final mark is humility, which he maintains "is the undertone of the real Christian's thinking and living." This he believes develops from a conviction that one is completely dependent upon God.

As we strive toward maturity of Christian thinking and expression, a fuller discovery of God's nature as disclosed in Jesus becomes more and more difficult to state in a formula. And the author would have us remember that "maturity or mellowness of Christian experience is not the result of intellectual broadmindedness, nor is it the product of conscious effort. It springs . . . naturally and spontaneously from a continual and fresh discovery of the nature of God and His ways with men." Here one finds able assistance in discovering what it means to be a Christian in today's world.

CLARENCE C. COLLINS

The Manner of the Resurrection

By Leslie D. Weatherhead. New York, Abingdon Press, 1959. 92 pp. \$1.00.

A key to Dr. Weatherhead's approach to answering questions which young people raise concerning "miracles" and the story of the Resurrection is found in a paragraph of his Introduction: "No one can watch the youth of today turn away from the Church without longing to revise our services, interpret our faith in modern terms, assure them that Christ and all that is essential to his message can stand up, without fear, to the most searching scrutiny of science, and that the truest minds in the Church welcome every discovery and treatment of science." (This is a quote from an earlier book of his.)

In this spirit Dr. Weatherhead fearlessly approaches all the questions which people, especially young people, ask about the resurrection of Jesus. His answers, in which he quotes the authority of the Bible, the results of psychical research, and many

scientific facts, are plausible, easily comprehended, and cogent. One can commend this little paperback to anyone who is puzzled by the Resurrection stories in the New Testament.

PAUL G. MACY

Religion, Science and Mental Health

By the Academy of Religion and Mental Health. New York University Press, 1959. 107 pp. \$3.00.

Ministers and Christian educators who have a special interest in mental health will find this volume a helpful addition to literature. If one feels that all the issues between religion and psychotherapy are resolved, he will find within a few pages that such is not the case.

This book is a record of the proceedings of the first interdisciplinary symposium on

the responsibility for mental health sponsored by the Academy of Religion and Mental Health. It includes seven presentations on the subject by leaders in various fields of the behavioral sciences and religion. As such, not all parts are of equal value. Nevertheless as a discussion of a subject of continuing importance the book as a whole is well worth delving into.

WILLIAM E. COX

Shorter Atlas of the Bible


By L. H. Grollenberg. New York, Thomas Nelson & Sons, 1960. 196 pp. \$3.95.

This popularly priced edition of a fine Atlas contains a whole gallery of pictures illustrating everything from an oil lamp of 2000 B.C. to a view of present-day Nazareth. Maps and charts will help church school teachers and pupils gain a

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One senses the importance of biblical research to all Christendom when the publishers of the Revised Standard Version bring out this book, initially in Dutch, by a noted Dominican priest who depends on the RSV as the authority for spelling. The printing of the 200 plates and ten full color maps is excellent.

J. MARTIN BAILEY

The Creative Years

By Reuel L. Howe. Greenwich, Conn., Seabury Press, 1959. 239 pp. \$3.50.

The Creative Years is worthy of attention a year after publication, even with many newer books bidding for interest. In order to make a practical application of Christian faith, love, and hope to the muddled lives of many Christians, the author describes a specific family with difficult problems and points out ways in which they begin to grow into new relations with each other. Although the family's problems sometimes fade from sight, this device does help to keep the subject matter focused on real concerns of troubled individuals.

The most creative years, in Dr. Howe's view, are the middle years of life. It is the period of looking back in appraisal of the way one has come, and looking forward with soberness and some trepidation toward what he may hope to accomplish in the future. How does one start again on the road to loving and growing relations to others if he has strayed from it? In the chapter, "The Power of the Personal," many insights reveal answers to these questions.

Perhaps the most important chapter is the one on "The Secret of Creativity": to love by giving one's self without worrying about the risk. "The gift of love is a personal gift and is not made in order to hold or use the loved one." As the author points out again and again, every person needs to be loved, and to learn how to love at deeper and deeper levels of understanding and communication.

"The Role of Sex in Love" and "Five Ways to Creative Marriage" are chapters every married couple who long to reach greater depths of unity should ponder over, adding their own insights to the suggestions of Dr. Howe.

Parents could find clues to help their children, if they would use Dr. Howe's discussion of adolescents as a means of facing

their problems, perhaps with a group of other parents.

Maturity is a hard-won achievement, and the guides Dr. Howe lists for study and practice are eminently sensible, even if difficult to live by. Every word encourages the reader to grow, to love more unselfishly, to live creatively right up to the end of his life.

The excellent bibliography and index are aids to further study for those who are truly seeking help in their middle or "creative years."

EDITH L. GRONER

Creative Giving

By Hiley H. Ward. New York, The Macmillan Company, 1958. 162 pp. \$3.75.

Hiley H. Ward is a staff writer with the David C. Cook Publishing Company, Elgin, Illinois. His undergraduate work was done at William Jewell College in Missouri, and his B.D. is from McCormick Theological Seminary in Chicago.

On February 13, 1957, *The Christian Century* carried an article by Mr. Ward, "Is Tithing Christian?" A deluge of letters, mostly negative, poured into its offices. On March 13, 1957, there followed an editorial, "Is Anti-Tithing Unchristian?" On the basis of the correspondence engendered by the two pieces in *The Christian Century*, the Macmillan Company signed a contract with Mr. Ward for the book *Creative Giving*.

Mr. Ward is against tithing, proportionate giving, stewardship, and the currently accepted Protestant practices of missionary and benevolence promotion. His answer to the question of giving is "creativity" or "spontaneity." In order not to let the left hand know what the right hand is doing, it is necessary not to have a plan of setting aside a certain portion of one's income. "Creative" giving comes from the heart as it faces each individual situation.

There is need for a good critical book on stewardship and Christian giving. Such a book would take a responsible attitude toward present practices and the history of successful individuals, churches, and denominations in this field. *Creative Giving* falls far short of the needed work in this area: it lacks a background in successful parish experience; it has not understood denominational programs of stewardship; it does not project a pattern of proven experience.

T. K. THOMPSON

Symbolism in the Bible and the Church

By Gilbert Cope. New York, Philosophical Library, 1959. 287 pp. \$10.00.

There has been a bare minimum of books produced in the field of symbolism. To see such a volume as *Symbolism in the Bible and Church* coming from the pen of Dr. Gilbert Cope is not only encouraging, but also indicative of the dawning of a new day in which symbolism will be recognized for the ever-increasing contribution it can make to worship and Christian living.

To the Church has been committed the task of creating a pattern of symbolism, and of protecting and promoting the particular pattern which has been redemptive in the lives of its members. The author bases this book upon the belief that it is time for a critical examination of the pattern of symbolism that prevails in our churches today if our Christian faith is to find expression in terms adequate for this scientific age—an age which has been influenced by the writings of Darwin, Freud, and Einstein. Dr. Cope, an Anglican priest and a tutor at the University of Birmingham, ably discusses family and social relations as they have to do with psychology, sociology, and Christian art. He points out that there "is a much greater danger of bibliolatry than of idolatry in the ordinary sense of the word" among Christians today.

This volume provides the average person with the opportunity to secure an understanding of the biblical and philosophical background of symbolism in the church. The thoroughness of the author and his realistic approach in the study commend this book to all students of the Bible and the Christian Church. It is psychologically delightful and scientifically challenging. The author's evaluation of the influence of sex and sexual imagery in religion should be of special interest.

CLARENCE C. COLLINS

365 Windows

By Halford E. Luccock. Nashville, Abingdon Press, 1959. 239 pp. \$2.00.

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What's Happening

Death of Miss Mildred A. Magnuson

NEW YORK, N. Y.—MISS MILDRED A. MAGNUSON, Director of Curriculum Development for the Commission on General Christian Education, Division of Christian Education, National Council of Churches, died on July 11, 1960, at her home in New York City. She had undergone two operations in recent years, but was able to carry on her work through the meetings of the lesson committees in April of this year.

Miss Magnuson joined the staff of the International Council of Religious Education in 1948 as Director of Lesson Studies. Her tenth anniversary as Director of Curriculum Development for the successor Commission on General Christian Education was observed in April, 1959, at Buck Hill Falls. Her colleagues in the curriculum committees, National Council of Churches, paid tribute to her guidance of thirty-six denominations through "the most active and creative decade in the history of curriculum planning for Christian education." One of the committees which Miss Magnuson found of great interest and whose work she helped materially was the one on the Unified Protestant Sunday School

Curriculum for the Armed Forces. She, with four other civilian consultants, was honored by the Armed Forces Chaplains in May, 1959.

Miss Magnuson's thorough and careful work on the lesson outlines and her creative approach to curriculum developments won the admiration of denominational editors. Her gentle manner and thoughtful consideration of others won her a wide group of loving friends.

Miss Magnuson was born in Davenport, Iowa, but lived for a number of years in Oak Park, Illinois, with her uncle, Charles H. Burkholder, who survives. After attending schools in Oak Park she studied at Ohio Wesleyan University, receiving her B.A. in 1930. Subsequently she undertook graduate studies at the University of Chicago and at Drew Theological Seminary, receiving an M.A. in religious education from Drew in 1938.

She supervised weekday religious education programs in Delaware, Ohio, in Shelby, Ohio, and in Berkeley, California. Her textbook for weekday schools, *The Bible in the Building of Life*, is still being used. She wrote also a missionary manual for juniors and a number of articles for religious publications.

Services were held at Lombard, Illinois, with burial in Oak Park. A memorial service was held on July 20 at the Inter-church Center Chapel.

National Council Appointments

NEW YORK, N. Y.—Two new appointments have been made in the Division of Life and Work, National Council of Churches.

The REV. DEAN M. KELLEY has been named the new head of the Department of Religious Liberty, subject to confirmation by the General Board of the National

Council at its next meeting. As his first major responsibility he will guide a year-long, nationwide study of religious freedom. Mr. Kelley succeeds DR. CLAUD NELSON, who headed the Department of Religious Liberty from 1953 to 1957 and has served since then as its staff consultant. The Department is the agency of the National Council which has particular responsibility for questions of freedom of conscience, freedom of worship, censorship, and religious aspects of civil liberties.

Mr. Kelley is 34, a native of Cheyenne, Wyoming, and has the S.T.M. degree from Iliff School of Theology. He comes from the ministry of the Crawford Memorial Methodist Church of New York City. He recently headed a three-year study of church-state problems for the Board of Social and Economic Relations of The Methodist Church.

The REV. S. GARRY ONIKI has been named associate executive director of the Department of Racial and Cultural Relations, National Council of Churches. He will work with DR. J. OSCAR LEE, department director, in coordinating the churches' programs to build interracial understanding.

Mr. Oniki served as associate director of the Christian Activities Council of Hartford, Connecticut, after graduating from the Yale University Divinity School in 1949. In 1950-51 he was executive director of the Interracial Fellowship of Greater New York. For the next eight years he was executive director of Morning-side Community Center, and minister of social service of the Church of the Master, Presbyterian, in New York City.

Mr. Oniki is a native of Los Angeles. He has a B.A. from Berea College, Kentucky; B.D. and S.T.M. from Yale University Divinity School; and the PH.D. in education from Teachers College, Columbia University.



Miss Magnuson with members of the Committee on the Uniform Series, 1950-51: Albert F. Harper, Erlo Sutton,

E. Lee Neal, Roy E. Swim, Miss Magnuson, J. L. Fairly, Lyndon Phifer, Paul Koontz, John Slemp, Robbie Trent.

Dr. Otis Rice Dies

NEW YORK, N. Y.—The REV. DR. OTIS RADCLIFFE RICE, former executive director of the Department of Pastoral Services of the National Council of Churches, died on July 7 at the age of 56. He was religious director and chaplain of St. Luke's Hospital from 1939 to 1958. A pioneer in bringing together religion and psychiatry, his special fields were pastoral psychology, religious education, and personal counseling. He lectured at a number of theological seminaries.

Interchurch Center Dedicated

NEW YORK, N. Y.—The Interchurch Center, the new national headquarters building for agencies of the Protestant and Orthodox denominations, was dedicated on Sunday afternoon, May 29. The General Board of the National Council of Churches, meeting at that time, took part in the ceremonies. A public dedicatory service of worship was held at Riverside Church at 3:30, with BISHOP HANS LILJE, head of the Lutheran Church in Germany, preaching the sermon. Following the service a procession went to the Riverside Drive entrance of the Interchurch Center for completion of the ceremonies. At the conclusion thousands of visitors toured the nineteen-story building.

The first floor of the building is of special interest. It contains a Chapel which seats several hundred and in which is the world's largest alabaster window. Behind the Chapel is the Icon Room, with a display of Eastern Orthodox Church art. The Treasure Room across the hall has an exhibit of hymnic memorabilia collected by the Hymn Society of America. Private dining rooms, a large lounge, and a conference-robing room are also on this floor. In the hallways glass-fronted cabinets, set into the walls, contain various exhibits concerned with religious liberty, the Bible, the Interchurch Center, and other matters. Many of the conference rooms on the upper floors, as well as the first-floor rooms, have been furnished through special gifts honoring individuals. Tours are conducted daily by volunteer guides.

A New Understanding of Leprosy

(Continued from page 17)

Hansen's disease victims.

Traveling by jeep, on foot, and by other available means, dedicated workers administer drugs and injections not only in established hospitals, but also to out-patient clinics deep in the hinterland. The success of treatment has brought from cover many who were hiding, thus increasing greatly the known number of leprosy cases. By bringing to light the strength of the enemy, medical science is in a better position to conquer it. At its recent meeting in Geneva, Switzerland, WHO recommended that "legislation that exists in some countries requiring that leprosy patients be segregated . . . be abolished in view of the relatively low infectivity of leprosy, which should be dealt with as an ordinary public health problem in the same manner as other diseases." It was stressed that ambulatory method is the only way to reach a large number of sick people. The acceptance of this recommendation will open the way to treatment and new hope for the millions.

It calls for new attitudes

Recovery for a person stamped with a stigma born of superstition and ignorance brings frustration. Our thinking must keep pace with medical advance. In bringing to people modern medical methods, we must also bring them the social attitudes required for complete restoration to health.

"The sick need a physician." They also need the security that comes from having their sickness understood. To go to great pains and expense to heal a man, and then to deny him the enjoyment of his newfound health by refusing to allow him to lead a normal life, is cruel. It is hard enough to know that one is

afflicted by a chronic disease without also being afraid of rejection by one's family and community. To accept the situation results in deeper withdrawal and dependency on the part of the sufferer; to resist it forces him to resort to subterfuge and deception. A recent book *No One Must Ever Know*, by a discharged leprosy patient, is a good illustration of this.

It should be interpreted

Religious education materials should seek to interpret Bible passages dealing with "leprosy" in the light of modern knowledge of the disease. The new version of the Roman Catholic Bible does this in Leviticus 13 by adding the following footnote:

"Various kinds of skin blemishes are treated here which were not contagious but simply disqualified their subjects from association with others, especially in public worship, until they were declared ritually clean. The Hebrew term used does not refer to Hansen's disease, currently called leprosy." The projected revised Jewish Bible also makes a helpful distinction by referring in Exodus 4:6 and Leviticus 13:2 to "snow-white scales" and "scaly affection" instead of "leprosy." It is also noted that the Hebrew word for leprosy, "tzara'at," refers to a variety of diseases. The Revised Standard Version, unfortunately, takes no notice of this distinction. Exegetical notes on Leviticus 13-14 in the *Interpreter's Bible* are regrettably general and in some cases inaccurate.

Sunday school helps and many mission publications perpetuate the old concepts. This ought not to be so. New words must be found to express new concepts. If modern knowledge and concepts of leprosy are to be accepted, the words that expressed the old understanding and concepts must be superseded. The word "leper," with its cargo of ideas of loathsomeness, uncleanness, and even immorality, should become obsolete in our vocabulary. It is especially incumbent on the person who teaches that his language be instructive and creative. The responsibility rests upon all who teach religion that they learn "to speak the truth in love."

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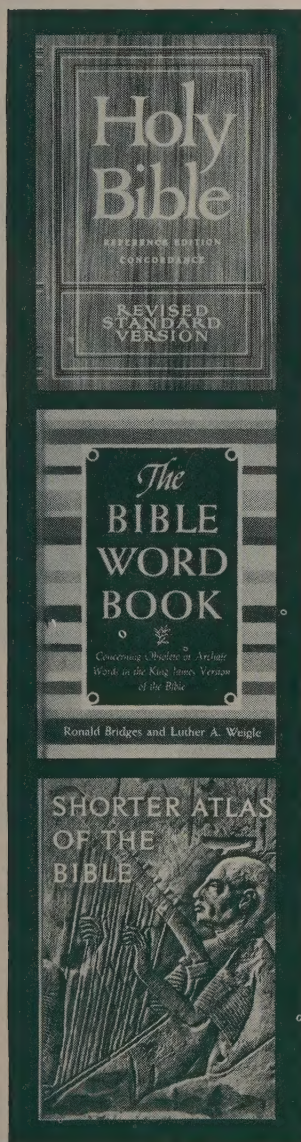
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